An Elementary Pāḷi Course - extended version

original by Ven. Nārada Thera

Contents

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About this course

The purpose of this elementary Pāḷi course is not only to give the learner a solid basic knowledge on the language, but also to introduce him/her to the basics of buddhist morality and philosophy as well as to a wide range of subjects related to the Pāḷi language such as its origins, related languages and writing systems used to write it.

Each lesson ends with a selected verse from the Dhammapada with a picture showing it in a graphic form and an explanation intended to make the meaning of the verse clear to the newcomer to Buddhism. After having completed a lesson, the learner is invited to learn the verse by hearth and meditate on the meaning of it with the help of the explanation given before moving on to the next lesson.

This extended course is only a compiled work, its creator has not added anything not found in the consulted sources (with the only exception of the first & third paragraph on p. 100, the examples of conjunct-consonant formation on p. 203 and the table on p. 257 - 258). One can check out the links and see it him/herself. Therefore the importance lies not on his identity, but on the benefits and knowledge that this work may hopefully give to the learner.

The compiler of this extended course (following the message of the Dhammapada verse on p. 95) sincerely hopes that the learner will obtain benefit from it, and will encourage him/her to get even more acquainted with Dhamma.

This course is intended to be copied and distributed only for free, needless to say without changing anything in it. Dhamma should be made known to everybody, and lack of money must never be a hindrance to anybody interested in The Teachings of The Buddha.

May you and all living beings be happy.

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About Pāḷi

The word Pāḷi means "the Text", though it has now come to be the name of a language. Pāḷi is a member of the Indo-European family of languages, together with most languages of Europe, Iran and northern India. Inside this family it belongs to so-called Middle Indo-Aryan languages. This group is also called Prakrits in Indian linguistic works. Pāḷi can be considered as one of the oldest surviving Prakrits.

The origin of Pāḷi is still unclear. It was for a long time considered to be identical with Māgadhī, the Prakrit of Magadha, where the Buddha spent most of his life and teaching career. This ancient region is situated in modern Indian state of Bihar, in North-Eastern India. But more careful examination in recent years showed that Pāḷi bears closer resemblance to Prakrits of Western India than to that of Magadha. The famous Indian emperor and patron of Buddhism Aśoka, who lived only a few centuries after the Buddha, left many inscriptions all over his empire which stretched far beyond the borders of present day India. All these inscriptions were written in local vernaculars, using different scripts that were in use in that place and time. Pāḷi is very close in grammar and orthography to the language of the inscriptions in what is now the Indian state of Uttarpradesh. Therefore it is safe to assume that Pāḷi was created artificially, probably not on purpose, but rather as monks and nuns from different parts of India came into contact with each other and were forced to adapt their vernaculars to new environments in order to understand and be understood.

Pāḷi was and is written in many different scripts. In India, it was probably written in ancient Indian scripts Brāhmī and Kharoṣṭhī. When Buddhism spread to other parts of the world, local people used either original Indian scripts (Kharoṣṭhī was used for a long time in Central Asia to write Buddhist texts on birch-bark in Gāndhārī language) or switched to their own local scripts. So in Sri Lanka, Pāḷi is written in Sinhalese script, in Burma it is Burmese script, in Thailand Thai script and in Cambodia the Khmer script. Finally, when Western scholars and practitioners started to learn about Buddhism, they used Roman characters to write Pāḷi language.

Ven. Ananda, the Buddha's cousin and close personal attendant, committed the Buddha's sermons (suttas) to memory and thus became a living repository of these teachings. Shortly after the Buddha's death (ca. 480 BCE) five hundred of the most senior monks — including Ananda — convened to recite and verify all the sermons they had heard during the Buddha's forty-five year teaching career. Most of these sermons therefore begin with the disclaimer, "Evaṃ me sutaṃ" — "Thus have I heard."

The elements of Pāḷi can be mastered in a few months, Pāḷi opens one's ears to the Dhamma and the music of the Buddha's speech. It is also a lingua franca in Buddhist countries, and therefore worth acquiring. This slender volume is intended to serve as an elementary guide for beginners. With its aid one may be able to get an introduction to the Pāḷi language within a short period. Many students of Theravada find that learning the Pāḷi language — even just a little bit here and there — greatly deepens their understanding and appreciation of the Buddha's teachings.

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The Language Tree

1. Pāḷi is one of the many vernacular dialects derived from Sanskrit called Prakrits. Prakrits are known to be used since the 3rd century BC (Middle Indo-Aryan period).

2. The development of Indo-Aryan languages is generally divided into three stages as follows: Old Indo-Aryan (3rd century BC and before), Middle Indo-Aryan (from about 3rd century BC) and Modern Indo-Aryan (from about 10th century AD).

3. The Old Indo-Aryan period comprises Vedic Sanskrit (used in Vedas, Brahmanas and Upanishads) and classical Sanskrit (used in Mahābhārata, Rāmayāna and Puranas). However, contemporary Sanskrit and Buddhist Hybrid Sanskrit (used in Mahayana texts) are later developments during the Middle Indo-Aryan period.

Family	Sub-Family	Branch	Group	Language
Indo-European	Germanic	West Germanic	Anglo-Frisian	English
			Netherlandic-German	German
	Italic	Latin-Faliscan (Latinian)		Latin*
			Romance	Spanish, Portuguese, French
	Slavic	East Slavic		Russian
	Greek			Greek*
	Indo-Iranian	Indo-Aryan (Indic)	Old Indo-Aryan	Sanskrit*
			Middle Indo-Aryan	**Pāḷi***
			Modern Indo-Aryan	Hindi, Bengali, Sinhalese
Afro-Asiatic (Hamito-Semitic)	Semitic	North Central		Hebrew*
		South Central		Arabic*
Sino-Tibetan	Chinese (Sinitic)			Mandarin Chinese
	Tibeto-Burman			Burmese, Tibetan
Japanese				Japanese
Korean				Korean
Austro-Asiatic	Mon-Khmer			Khmer
		Viet-Muong		Vietnamese
Altaic	Mongolian			Mongolian
Tai				Thai, Lao
Austronesian	Malayo-Polynesian	Western Malayo-Polynesian		Malay (Malaysia, Indonesia)
Dravidian				Tamil
* Languages used in major religious texts: - Pāḷi: Theravada Tipitaka (Buddhism) - Sanskrit: Vedas (Hinduism), Mahayana Texts (Buddhism) - Hebrew: Old Testament (Judaism, Christianity) - Latin: New Testament (Christianity) - Greek: New Testament (Christianity) - Arabic: Koran (Islam)				

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The Scripts

1. According to Sri Lanka tradition, the first written Pāli Tipitaka was completed in the first century BCE near Matale in Sri Lanka. These texts were probably written in the Brāhmī script.

2. The earliest Buddhist texts discovered to-date were Gāndhārī text written in the Kharoṣṭhī script, and found in the Gandhara region of modern day Afghanistan.

3. The Edicts of Aśoka, a collection of inscriptions from the Indian emperor Aśoka, were written in various languages and scripts, including Magadhi in the Brāhmī script, a form of Sanskrit in the Kharoṣṭhī script, and even in Greek and Aramaic.

4. Today, the main scripts used for presenting the Pāli Tipitaka include Roman, Sinhala, Thai, Burmese, Khmer, Lao, Tai (in Yunnan, China) and more recently Devanāgarī.
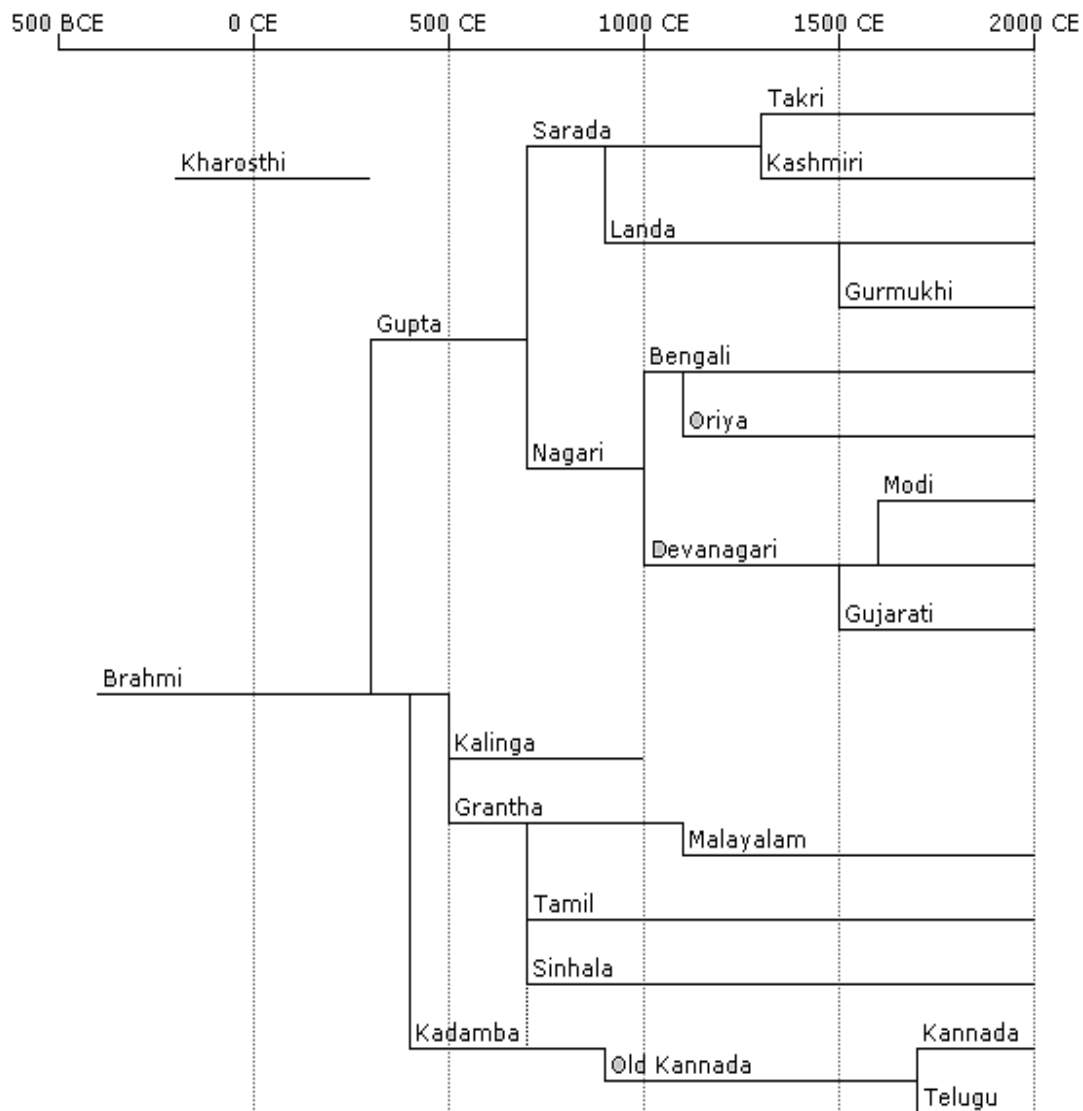
Presumed genealogic tree of the Indic scripts

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England [1]	Scripts							China [1]	
Prehistoric Britain	1050 BCE - Phoenician alphabet		Indus [2] script or Aramaic script ???					1050 BCE - Oracle Bone script; also Bronze script	
	9th century BCE - Greek alphabet	8th century BCE - Aramaic alphabet							
	8th century BCE - Cumae alphabet							8th century BCE - Seal script	
	7th century BCE - Latin/ Roman alphabet	4th century BCE - Kharoṣṭhī script	6th century BCE (?) - Brāhmī script						
			North [3]		*South* [3]			3rd century BCE - Clerical script	Traditional Chinese[5]
Roman Britain			400 CE - Gupta script			Pallava script ??	Mon script	200 CE - Regular script	
5th century CE - Futhorc (Runic) alphabet [Old English]			750 CE - Nāgarī script	600 CE - Siddhaṃ script	700 CE - Sinhala script	6th century CE - Grantha script			
				650 CE - Tibetan script		600 CE - Khmer script [4]			
7th century CE - English alphabet [Modern English]			1200 CE - Devanāgarī script			1283 CE - Thai script [4]	1050 CE - Burmese script		
						1350 CE - Lao script [4]	1300 CE - Lanna script		
									1900s - Simplified Chinese

Notes:
1. Writing systems in England and China used for illustration.
2. See Wikipedia article on the Indus Script for comprehensive discussion.
3. Indicative, see Wikipedia article on Brāhmī Script for details.
4. The Khmer, Thai and Lao scripts are currently used in Cambodia, Thailand and Laos respectively.
5. Both Traditional and Simplified forms of written Chinese are in widespread use today.
6. Scripts mentioned in the main text are highlighted with a light color shade.

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Alphabet

The Pāḷi Alphabet consists of forty-one letters —— eight vowels and thirty-three consonants.

8 Vowels (Sara)
a, ā, i, ī, u, ū, e, o.

33 Consonants (Vyañjana) * Semi-vowels

Gutturals:	k, kh, g, gh, ṅ.	ka group
Palatals:	c, ch, j, jh, ñ.	ca group
Cerebrals:	ṭ, ṭh, ḍ, ḍh, ṇ.	ṭa group
Dentals:	t, th, d, dh, n.	ta group
Labials:	p, ph, b, bh, m.	pa group
Palatal:	y.	
*Cerebral:	r.	
*Dental:	l.	
*Dental and Labial:	v.	
Dental (sibilant):	s.	
Aspirate:	h.	
Cerebral:	ḷ.	
Niggahita:	ṃ.	

Pronunciation of Letters

Pāḷi is a phonetic language. As such each letter has its own characteristic sound.

a is pronounced like u in b**u**t	ṭ is pronounced like t in no**t**
ā is pronounced like a in **a**rt	ḍ is pronounced like d in hi**d**
i is pronounced like i in p**i**n	ṇ is pronounced like n in hi**n**t
ī is pronounced like i in mach**i**ne	p is pronounced like p in li**p**
u is pronounced like u in p**u**t	b is pronounced like b in ri**b**
ū is pronounced like u in r**u**le	m is pronounced like m in hi**m**
e is pronounced like e in t**e**n	y is pronounced like y in **y**ard
o is pronounced like o in h**o**t	r is pronounced like r in **r**at
k is pronounced like k in **k**ey	l is pronounced like l in se**ll**
g is pronounced like g in **g**et	v is pronounced like v in **v**ile
ṅ is pronounced like ng in ri**ng**	s is pronounced like s in **s**it
c is pronounced like ch in ri**ch**	h is pronounced like h in **h**ut
j is pronounced like j in **j**ug	ḷ is pronounced like l in fe**l**t
ñ is pronounced like gn in si**gn**or	ṃ is pronounced like ng in si**ng**

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The vowels e and o are always long, except when followed by a *double consonant*; e.g. ettha, oṭṭha.

The fifth consonant of each group is called a *nasal*.

There is no difference between the pronunciation of ṅ and ṃ. The former never stands at the end, but is always followed by a consonant of its group.

The dentals t and d are pronounced with the tip of the tongue placed against the front upper teeth. The aspirates kh, gh, ṭh, ḍh, th, dh, ph, bh, are pronounced with *h* sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the *h* in each is combined with the preceding consonant in pronunciation.

Abbreviations:

adj.	- Adjective	p.p.	- Past Participles
ind., indec.	- Indeclinables	pre.	- Prefix
ind. p.p.	- Indeclinable Past Participles	pres.	- Present tense
f.	- Feminine	pres. p.	- Present Participles
m.	- Masculine	pro.	- Pronoun
n.	- Neuter		

Devanāgarī alphabet for Pāḷi

Vowels

अ	आ	इ	ई	उ	ऊ	ऍ	ओ
a	ā	i	ī	u	ū	e	o
[ə]	[a]	[i]	[iː]	[u]	[uː]	[e]	[o]

Consonants

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
k	kh	g	gh	ṅ	c	ch	j	jh	ñ
[k]	[kʰ]	[g]	[gʰ]	[ŋ]	[ʧ]	[ʧʰ]	[ʤ]	[ʤʰ]	[ɲ]

ट	ठ	ड	ढ	ण	त	थ	द	ध	न
ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh	n
[t]	[tʰ]	[ɖ]	[ɖʰ]	[ɳ]	[t]	[tʰ]	[d]	[dʰ]	[n]

प	फ	ब	भ	म
p	ph	b	bh	m
[p]	[pʰ]	[b]	[bʰ]	[m]

य	र	ल	व	स	ह	ळ	◌ं
y	r	l	v	s	h	ḷ	ṃ
[j]	[r]	[l]	[v]	[s]	[h]	[l]	[ŋ]

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An Elementary Pāḷi Course

Lesson I

A. Declension of Nouns Ending in a

nara[1] (m.[2]) man		
	SINGULAR	PLURAL
Nominative	naro[3] a man, or the man	narā men, or the men
Accusative	naraṃ a man, or the man	nare men, or the men
Terminations		
	SINGULAR	PLURAL
Nominative	o	ā
Accusative	ṃ	e

1. In Pāḷi nouns are declined according to the terminated endings a, ā, i, ī, u, ū, and o. There are no nouns ending in e. All nouns ending in a are either in the masculine or in the neuter gender.

2. There are three genders in Pāḷi. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., nara, man; suriya, sun; gāma, village. Females and those things possessing female characteristics are in the feminine gender, e.g., itthi, woman; gaṅgā, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., phala, fruit; citta, mind. It is not so easy to distinguish the gender in Pāḷi as in English.

3. nara + o = naro. nara + ā = narā. When two vowels come together either the preceding or the following vowel is dropped. In this case the preceding vowel is dropped.

Masculine nouns			
Buddha	The Enlightened One	**janaka**	father
dāraka	child	**odana**	rice, cooked rice
Dhamma	Doctrine, Truth, Law	**putta**	son
gāma	village	**sūda**	cook
ghaṭa	pot, jar	**yācaka**	beggar

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B. Conjugation of Verbs

Present Tense - Active Voice

Third Person Terminations		
SINGULAR	ti	
PLURAL	anti	
paca (v.) to cook		
SINGULAR	So pacati[4].	He cooks; He is cooking.
	Sā pacati.	She cooks; She is cooking.
PLURAL	Te pacanti.	They cook; They are cooking.

4. The verbs are often used alone without the corresponding pronouns since the pronoun is implied by the termination.

Verbs		
dhāvati[5]	(dhāva)	runs
dhovati	(dhova)	washes
vadati	(vada)	speaks, declares
vandati	(vanda)	salutes
rakkhati	(rakkha)	protects

5. As there are seven conjugations in Pāḷi which differ according to the conjugational signs, the present tense third person singulars of verbs are given. The roots are given in brackets.

Illustrations[6]:			
1.	Sūdo		pacati.
	the cook		is cooking
2.	Sūdā		pacanti.
	the cooks		are cooking
3.	Sūdo	odanaṃ	pacati.
	the cook	rice	is cooking
4.	Sūdā	ghaṭe	dhovanti.
	the cooks	pots	are washing

6. In Pāḷi sentences, in plain language, the subject is placed first, the verb last, and the object before the verb.

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Exercise 1-A

Translate into English.

1. Buddho vadati.
2. Dhammo rakkhati.
3. Sā dhovati.
4. Yācako dhāvati.
5. Sūdā pacanti.
6. Janakā vadanti.
7. Te vandanti.
8. Narā rakkhanti.
9. Puttā dhāvanti.
10. Dārako vandati.
11. Buddho dhammaṃ rakkhati.
12. Dārakā Buddhaṃ vandanti.
13. Sūdo ghaṭe dhovati.
14. Narā gāmaṃ rakkhanti.
15. Sā odanaṃ pacati.
16. Buddhā dhammaṃ vadanti.
17. Puttā janake vandanti.
18. Yācakā ghaṭe dhovanti.
19. Te gāme rakkhanti.
20. Janako Buddhaṃ vandati.

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Exercise 1-B

Translate into Pāḷi.

1. He protects.
2. The man salutes.
3. The child is washing.
4. The son speaks.
5. The beggar is cooking.
6. They are running.
7. The children are speaking.
8. The fathers are protecting.
9. The sons are saluting.
10. The cooks are washing.
11. The men are saluting the Buddha.
12. Fathers protect men.
13. The cook is washing rice.
14. The truth protects men.
15. She is saluting the father.
16. The Enlightened One is declaring the Doctrine.
17. The boys are washing the pots.
18. The men are protecting the villages.
19. The beggars are cooking rice.
20. The cook is washing the pot.

Na hi verena verāni, sammantīdha kudācanaṃ;

averena ca sammanti, esa dhammo sanantano.

Indeed, hatred is not at any time appeased by hatred here;

but is appeased by non-hatred, this is the truth of old.

This is a very simple truth, that most of the religions in the history have stressed again and again. The only cure for hatred is the abstention from it. Never can we stop people from hating us by hating them. In this way, mutual hatred will rise -- often to the point when hatred gives way to violence.

The only way to stop this chain of hatred is to stop hating, of course. As the verse says, this is an eternal law. It was always so and always will be. One can only wish that we could remember this verse in all situations and deal accordingly. How many wars, how much suffering could be easily averted just by taking the advice of this short verse seriously.

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Lesson II

A. Declension of Nouns Ending in **a** (continued)

nara		
	SINGULAR	PLURAL
Instrumental	narena by or with a man	narebhi, narehi by or with men
Dative	narāya[1], narassa to or for a man	narānaṃ to or for men
Terminations		
	SINGULAR	PLURAL
Instrumental	ena[2]	ebhi[2], ehi[2]
Dative	āya, ssa	naṃ[3]

1. This form is not frequently used.

2. The Instrumental case is also used to express the *Auxiliary* case (Tatiyā).

3. The vowel preceding naṃ is always long.

Masculine nouns			
ādara	esteem, care, affection	**osadha**	medicine
āhāra	food	**ratha**	cart, chariot
daṇḍa	stick	**samaṇa**	holy man, ascetic
dāsa	slave, servant	**sunakha**	dog
gilāna	sick person	**vejja**	doctor, physician
hattha	hand		

B. Conjugation of Verbs

Present Tense - Active Voice (continued)

Second Person Terminations		
SINGULAR	si	
PLURAL	tha	
SINGULAR	Tvaṃ pacasi.	You cook; You are cooking[4].
PLURAL	Tumhe pacatha.	You cook; You are cooking.

4. "Thou cookest, or thou art cooking." In translation, unless specially used for archaic or poetic reasons, it is more usual to use the plural forms of modern English.

Verbs		
deseti	(disa)	preaches
deti	(dā)	gives
harati	(hara)	carries
āharati	(hara with ā[5])	brings
nīharati	(hara with nī[5])	removes
paharati	(hara with pa[5])	strikes
gacchati	(gamu)	goes
āgacchati	(gamu with ā)	comes
labhati	(labha)	gets, receives
peseti	(pesa)	sends

5. ā, nī, pa, etc. are *prefixes* (upasagga) which when attached to nouns and verbs, modify their original sense.

Illustrations		
1.	Dāsena (instr. s.)	gacchati.
	with the slave	(he) goes
2.	Vejjebhi (instr. pl.)	labhasi.
	by means of doctors	(you) obtain
3.	Sunakhassa (dat. s.)	desi
	to the dog	(you) give
4.	Samaṇānaṃ (dat. pl.)	pesetha
	to the ascetics	(you) send

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Exercise 2-A

Translate into English.

1. Tvaṃ rathena gacchasi.
2. Tvaṃ ādarena Dhammaṃ desesi.
3. Tvaṃ gilānassa osadhaṃ desi.
4. Tvaṃ daṇḍena sunakhaṃ paharasi.
5. Tvaṃ vejjānaṃ rathe pesesi.
6. Tumhe ādarena gilānānaṃ āhāraṃ detha.
7. Tumhe dāsehi gāmaṃ* gacchatha.
8. Tumhe samanānaṃ dhammaṃ desetha.
9. Tumhe hatthehi osadhaṃ labhatha.
10. Tumhe sunakhassa āhāraṃ haratha.
11. Dārakā sunakhehi gāmaṃ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
14. Dāso janakassa āhāraṃ āharati.
15. Samaṇā ādarena dhammaṃ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjo rathena gāmaṃ āgacchati.
18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
19. Tvaṃ samaṇehi Buddhaṃ vandasi.
20. Tumhe hatthehi osadhaṃ nīharatha.

* Verbs implying motion take the Accusative.

Exercise 2-B

Translate into Pāḷi.

1. You are coming with the dog.
2. You are giving medicine to the ascetic.
3. You are sending a chariot to the sick person.
4. You are striking the dogs with sticks.
5. You are preaching the Doctrine to the ascetics.
6. You give food to the servants with care.
7. You are going to the village with the ascetics.
8. You are bringing a chariot for the doctor.
9. The sick are going with the servants.
10. The dogs are running with the children.
11. The Enlightened One is preaching the Doctrine to the sick.
12. The servants are giving food to the beggars.
13. The father is going with the children to the village.
14. You are going in a chariot with the servants.
15. You are carrying medicine for the father.
16. You get medicine through* the doctor.

(* Use the Instrumental case.)

Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;

evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

As a house ill-thatched the rain penetrates;

so a mind undeveloped greed penetrates.

A roof is the most important part of any house. If the roof is not well done, if we try to "cheat" and use cheap material of poor quality, we can be surprised when a strong rain comes. The roof will not be able to hold off the water and it will leak. Everything inside the house then becomes wet instantly - and after the rain we can start building again.

In the same way, the mind is the most important part of the human being. If it is not "well developed", if we have not practiced meditation earnestly, it will also "leak". The passions, hatred and other stuff will enter our mind and make it difficult for us to purify our minds. After one such "rain" we can start "rebuilding" our mind again.

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Lesson III

A. Declension of Nouns Ending in **a** (continued)

nara		
	SINGULAR	PLURAL
Ablative	narā, naramhā, narasmā from a man	narebhi, narehi from men
Genitive	narassa of a man	narānaṃ of men
Terminations		
	SINGULAR	PLURAL
Ablative	ā, mhā, smā	ebhi, ehi
Genitive	ssa	naṃ

Masculine nouns			
ācariya	teacher	**ovāda**	advice, exhortation
amba	mango	**pabbata**	rock, mountain
āpaṇa	shop, market	**paṇṇākāra**	reward, gift
ārāma	temple, garden, park	**rukkha**	tree
assa	horse	**sissa**	pupil
mātula	uncle	**taḷāka**	pond, pool, lake

B. Conjugation of Verbs

Present Tense - Active Voice (continued)

First Person Terminations		
SINGULAR	mi[1]	
PLURAL	ma[1]	
SINGULAR	Ahaṃ pacāmi.	I cook; I am cooking.
PLURAL	Mayaṃ pacāma.	We cook; We are cooking.

1. The vowel preceding mi and ma is always lengthened.

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Verbs		
gaṇhāti²	(gaha)	takes, receives, seizes
saṅgaṇhāti	(gaha with saṃ)	treats, compiles
uggaṇhāti	(gaha with u)	learns
kiṇāti	(ki)	buys
vikkiṇāti	(ki with vi)	sells
nikkhamati	(kamu with ni)	departs, goes away
patati	(pata)	falls
ruhati	(ruha)	grows
āruhati	(ruha with ā)	ascends, climbs
oruhati	(ruha with ava³)	descends
suṇāti	(su)	hears

2. Plural - gaṇhanti. So are saṅgaṇhanti, uggaṇhanti, kiṇanti and suṇanti.

3. ava is often changed into o.

Illustrations			
1.	Ambā	rukkhasmā (abl. s.)	patanti.
	mangoes	from the tree	fall
2.	Rukkhehi (abl. pl.)		patāma.
	from trees		we fall
3.	Āpaṇehi (abl. pl.)		kiṇāmi.
	from the markets		I buy
4.	Āpaṇā (abl. s.)		āpaṇaṃ (acc. s.).
	from market		to market
5.	Mātulassa (gen. s.)		ārāmo.
	Uncle's		garden
6.	Ācariyānaṃ (gen. pl.)		sissā.
	of the teachers		pupils

Exercise 3-A

Translate into English.

1. Ahaṃ ācariyasmā Dhammaṃ suṇāmi.
2. Ahaṃ mātulasmā paṇṇākāraṃ gaṇhāmi.
3. Ahaṃ assasmā patāmi.
4. Ahaṃ mātulassa ārāmasmā nikkhamāmi.
5. Ahaṃ āpaṇasmā ambe kiṇāmi.
6. Mayaṃ pabbatasmā oruhāma.
7. Mayaṃ ācariyehi uggaṇhāma.
8. Mayaṃ ācariyassa ovādaṃ labhāma.
9. Mayaṃ ācariyānaṃ putte saṅganhāma.
10. Mayaṃ assānaṃ āhāraṃ āpaṇehi kiṇāma.
11. Sissā samaṇānaṃ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṃ āruhati.
13. Mayaṃ rathehi gāmā gāmaṃ gacchāma.
14. Tumhe ācariyehi paṇṇākāre gaṇhātha.
15. Narā sissānaṃ dāsānaṃ ambe vikkiṇanti.
16. Mayaṃ samaṇānaṃ ovādaṃ suṇāma.
17. Rukkhā pabbatasmā patanti.
18. Ahaṃ sunakhehi taḷākaṃ oruhāmi.
19. Mayaṃ ārāmasmā ārāmaṃ gacchāma.
20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.

Exercise 3-B

Translate into Pāḷi.

1. I receive a gift from the teacher.
2. I depart from the shop.
3. I treat the uncle's teacher.
4. I take the advice of the teachers.
5. I am descending from the mountain.
6. We buy mangoes from the markets.
7. We hear the doctrine of the Buddha from the teacher.
8. We are coming out of the pond.
9. We are mounting the uncle's horse.
10. We fall from the mountain.
11. We treat the father's pupil with affection.
12. Pupils get gifts from the teachers.
13. You are selling a horse to the father's physician.
14. We go from mountain to mountain with the horses.
15. Teachers give advice to the fathers of the pupils.
16. We are learning from the ascetics.

Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;

evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.

As a house well-thatched the rain penetrates not;

so a mind well-developed greed penetrates not.

And (continuing from DhP 13) if the roof on our house is well done, if we have made careful plans and executed them well, if we paid enough attention to the roof, then we do not have to be afraid of any rain, no matter how strong. The roof will hold it and the inside of the house will not become flooded, not even wet.

And in the case of mind, the same rule applies. If we made a conscious decision to develop it, to keep high level of mindfulness and alert, if we sharpen our mind in meditation, all the passions have no way of entering. The "roof" holds and we can concentrate on our main goal -- cleansing the mind, without a need to repair the roof after every light shower.

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Lesson IV

A. Declension of Nouns Ending in a (continued)

nara		
	SINGULAR	PLURAL
Locative	nare, naramhi, narasmiṃ in or upon a man	naresu in or upon men
Vocative	nara, narā O man!	narā O men!
Terminations		
	SINGULAR	PLURAL
Locative	e, mhi, smiṃ	esu
Vocative	a, ā	ā

Masculine nouns			
ākāsa	sky	**maccha**	fish
mañca	bed	**suriya**	sun
canda	moon	**magga**	way, road
sakuṇa	bird	**vāṇija**	merchant
kassaka	farmer	**maggika**	traveller
samudda	sea, ocean	**loka**	world, mankind

B. Conjugation of Verbs

Present Tense - Active Voice

	1st Person	2nd Person	3rd Person
paca (v.) to cook			
SINGULAR	pacati	pacasi	pacāmi
PLURAL	pacanti	pacatha	pacāma
su (v.) to hear			
SINGULAR	suṇāti	suṇāsi	suṇāmi
PLURAL	suṇanti	suṇātha	suṇāma
disa (v.) to preach			
SINGULAR	deseti	desesi	desemi
PLURAL	desenti	desetha	desema

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Verbs		
kīḷati	(kīḷa)	plays
uppajjati	(pada with u)	is born
passati[1]	(disa)	sees
vasati	(vasa)	dwells
supati	(supa)	sleeps
vicarati	(cara with vi)	wanders, goes about

1. passa is a substitute for disa.

Some Indeclinables			
ajja	today	**kuhiṃ**	where
āma	yes	**kuto**	whence
api	also, too	**na**	no, not
ca	also, and	**puna**	again
idāni	now	**sabbadā**	everyday
idha	here	**sadā**	always
kadā	when	**saddhiṃ[2]**	with
kasmā	why		

2. saddhiṃ is used with the Instrumental and is placed after the noun; as narena saddhiṃ - with a man.

Illustrations			
1.	Mañce (loc. s.)		supati.
	on the bed		he sleeps
2.	Narā	gāmesu (loc. pl.)	vasanti.
	men	in the villages	live
3.	Dāraka (voc. s.)		kuhiṃ tvaṃ gacchasi?
	child,		where are you going?
4.	Janaka,		ahaṃ na gacchāmi.
	father,		I am not going.

Exercise 4-A

Translate into English.

1. Sakuṇā rukkhesu vasanti.
2. Kassako mañce supati.
3. Mayaṃ magge na kīḷāma.
4. Narā loke uppajjanti.
5. Maggika, kuhiṃ tvaṃ gacchasi?
6. Āma sadā te na uggaṇhanti.
7. Macchā taḷāke kīḷanti.
8. Kuto tvaṃ āgacchasi? Janaka ahaṃ idāni ārāmasmā āgacchāmi.
9. Kassakā sabbadā gāmesu na vasanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayaṃ samaṇehi saddhiṃ ārāme vasāma.
12. Macchā taḷākesu ca samuddesu ca uppajjanti.
13. Ahaṃ ākāse suriyaṃ passāmi, na ca candaṃ.
14. Ajja vāṇijo āpaṇe vasati.
15. Kasmā tumhe dārakehi saddhiṃ magge kīḷatha?
16. Āma, idāni so* 'pi gacchati, aham** 'pi gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kassakā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.
20. Vāṇijā maggikehi saddhiṃ rathehi gāmesu vicaranti.

* so + api = so 'pi.

** The vowel following a Niggahita (ṃ) is often dropped, and the Niggahita is changed into the nasal of the group consonant that immediately follows; e.g., ahaṃ + api = aham 'pi.

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Exercise 4-B

Translate into Pāḷi.

1. He is playing on the road.
2. The farmers live in the villages.
3. I do not see birds in the sky.
4. The Buddhas are not born in the world everyday.
5. Travellers, from where are you coming now?
6. We see fishes in the ponds.
7. O farmers, when do you come here again?
8. The travellers are wondering in the world.
9. We do not see the sun and the moon in the sky now.
10. Why do not ascetics live always in the mountains?
11. Yes, father, we are not playing in the garden today.
12. Why do not the sick sleep on beds?
13. O merchants, where are you always wandering?
14. Children, you are always playing with the dogs in the tank.
15. Teachers and pupils are living in the monastery now.
16. Yes, they are also going.

Idha socati pecca socati, pāpakārī ubhayattha socati;

so socati so vihaññati, disvā kammakiliṭṭhamattano.

(One) grieves here and after departing, the doer of evil grieves in both places;

he grieves, he perishes, after seeing (his) own defiled acts.

Doing evil deeds is a sure way to grief and despair. As we know from modern history, the greatest evildoers of this century (Stalin, Mao, Hitler, Pol-Pot, etc.) did not have an easy life. Their were troubled personalities, seeing enemies behind every shadow. The amount of evil they created hunted them mercilessly and efficiently.

If we commit an evil deed (a definition of evil deed is that it is an action which harms other living beings in any way -- physical or mental) not only our consciences bothers us (or at least it should, if we are to call ourselves human beings), but it will also bring us a bad rebirth. Thus, when we see our evil deeds, we will grieve both in this life and in the next one.

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Lesson V

Full Declension of Nouns Ending in a

nara (m.) man		
	SINGULAR	PLURAL
Nominative	naro a man	narā men
Vocative	nara, narā O man!	narā O men!
Accussative	naraṃ a man	nare men
Instrumental	narena by or with a man	narebhi, narehi by or with men
Ablative	narā, naramhā, narasmā from a man	narebhi, narehi from men
Dative	narāya, narassa to or for a man	narānaṃ to or for men
Genitive	narassa of a man	narānaṃ of men
Locative	nare, naramhi, narasmiṃ in or upon a man	naresu in or upon men

phala (n.[1]) fruit		
	SINGULAR	PLURAL
Nominative	phalaṃ	phalā, phalāni
Vocative	phala, phalā	phalā, phalāni
Accussative	phalaṃ	phale, phalāni
(The rest like the masculine)		

1. Neuter gender.

the cases in pāḷi			
Paṭhamā (1st)	Nominative	**Catutthi (4th)**	Dative
Ālapana	Vocative	**Pañcamī (5th)**	Ablative
Dutiyā (2nd)	Accusative	**Chaṭṭhi (6th)**	Genitive
Tatiyā (3rd)	Auxiliary[2]	**Sattamī (7th)**	Locative
Karaṇa	Instrumental[2]		

2. As Tatiyā (Auxiliary) and Karaṇa (Instrumental) have the same terminations, only the Instrumental case is given in the declensions.

Terminations

	SINGULAR		PLURAL	
	m.	n.	m.	n.
Nominative	o	ṃ	ā	ā, ni
Vocative	--, ā		ā	ā, ni
Accusative	ṃ		e	e, ni
Auxiliary	ena		ebhi, ehi	
Instrumental	ena		ebhi, ehi	
Dative	āya, ssa		naṃ	
Ablative	ā, mhā, smā		ebhi, ehi	
Genitive	ssa		naṃ	
Locative	e, mhi, smiṃ		esu	

The vowels preceding ni, bhi, hi, naṃ and su are always long.

Neuter nouns			
bīja	seed, germ	**nagara**	city
bhaṇda	goods, article	**pāda**	(m. n.) foot
ghara	home, house	**pīṭha**	chair, bench
khetta	field	**potthaka**	book
lekhana	letter	**puppha**	flower
mitta	(m. n.) friend	**udaka**	water
mukha	face, mouth	**vattha**	cloth, raiment

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Verbs		
bhuñjati	(bhuja)	eats, partakes
khādati	(khāda)	eats, chews
likhati	(likha)	writes
nisīdati	(sada with ni)	sits
pūjeti	(pūja)	offers
vapati	(vapa)	sows

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Exercise 5-A

Translate into English.

1. Sakuṇā phalāni khādanti.
2. Mayaṃ pīṭhesu nisīdāma, mañcesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhehi patanti.
5. Kassakā khettesu bījāni vapanti.
6. Sabbadā mayaṃ udakena pāde ca mukhañ* ca dhovāma.
7. Sissā ācariyānaṃ lekhanāni likhanti.
8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.
9. Dāso taḷākasmiṃ vatthāni dhovati.
10. So pupphehi Buddhaṃ pūjeti.
11. Kasmā tvaṃ āhāraṃ na bhuñjasi?
12. Ajja sissā ācariyehi potthakāni uggaṇhanti.
13. Maggikā mittehi saddhiṃ nagarā nagaraṃ vicaranti.
14. Ahaṃ sabbadā ārāmasmā pupphāni āharāmi.
15. Mayaṃ nagare gharāni passāma.
16. Kassakā nagare taḷākasmā udakaṃ āharanti.
17. Dārakā janakassa pīṭhasmiṃ na nisīdanti.
18. Mittaṃ ācariyassa potthakaṃ pūjeti.
19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkiṇātha.
20. Ācariyassa ārāme samaṇā ādarena narānaṃ Buddhassa Dhammaṃ desenti.

* mukhaṃ + ca = mukhañca

Exercise 5-B

Translate into Pāḷi.

1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field today.
6. The sons are washing the father's feet with water.
7. They are partaking food with the friends in the house.
8. Children's friends are sitting on the benches.
9. Are you writing letters to the teachers today?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city today.
14. We are coming from home on foot*. (* Use the Instrumental.)
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

Idha modati pecca modati, katapuñño ubhayattha modati;

so modati so pamodati, disvā kammavisuddhimattano.

(One) rejoices here and after departing, the doer of good rejoices in both places;

he rejoices, he is delighted, after seeing (his) own virtuous acts.

In direct contrast to the preceding verse, if we commit good deeds, helping all living beings in different ways, we will not only be happy in this life, having the satisfaction of doing good deeds, but we will also obtain a favorable rebirth. So, when we see our good deeds, we rejoice in the knowledge thereof.

An Elementary Pāḷi Course

Lesson VI

A. Nouns Ending in ā

kaññā (f.) maiden, virgin		
	SINGULAR	PLURAL
Nominative	kaññā	kaññā, kaññāyo
Vocative	kaññe	kaññā, kaññāyo
Accusative	kaññaṃ	kaññā, kaññāyo
Instrumental, Ablative	kaññāya	kaññābhi, kaññāhi
Dative, Genitive	kaññāya	kaññānaṃ
Locative	kaññāya, kaññāyaṃ	kaññāsu
Terminations		
	SINGULAR	PLURAL
Nominative	--	--, yo
Vocative	e	--, yo
Accusative	aṃ	--, yo
Instrumental, Ablative	ya	bhi, hi
Dative, Genitive	ya	naṃ
Locative	ya, yaṃ	su

All nouns ending in ā are in the feminine with the exception of sā (m.) dog.

Femininer nouns			
bhariyā	wife	**osadhasālā**	dispensary
bhāsā	language	**pāḷibhāsā**	Pāḷi language
dārikā	girl	**paññā**	wisdom
dhammasālā	preaching-hall	**pāṭhasālā**	school
gaṅgā	Ganges, river	**saddhā**	faith, devotion, confidence
gilānasālā	hospital	**sālā**	hall
nāvā	ship, boat	**visikhā**	street

B. Infinitive

The Infinitives are formed by adding the suffix tuṃ to the root. If the ending of the root is a, it is often changed into i.

Examples:
paca + tuṃ = pacituṃ, to cook
rakkha + tuṃ = rakkhituṃ, to protect
dā + tuṃ = dātuṃ, to give

Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense[1].

Examples	
desenti	desetuṃ
kiṇanti	kiṇituṃ
bhuñjanti	bhuñjituṃ
suṇanti	suṇituṃ, sotuṃ
pesenti	pesetuṃ

1. This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

Table

Root	Meaning	3. pers. pres. plur.	Infinitive	Indec. Past Part.[2]
disa	to preach	desenti	desetuṃ	desetvā
disa (see p.26)	to see	passanti	passituṃ	disvā, passitvā
gaha	to take	gaṇhanti	gaṇhituṃ	gaṇhitvā, gahetvā
gamu	to go	gacchanti	gantuṃ	gantvā
gamu with ā	to come	āgacchanti	āgantuṃ	āgantvā, āgamma
hū	to be	honti	hotuṃ	hutvā
isu	to wish	icchanti	icchituṃ	icchitvā
kara	to do	karonti	kātuṃ	katvā
lapa with saṃ	to converse	sallapanti	sallapituṃ	sallapitvā
ñā (jāna)	to know	jānanti	ñātuṃ, jānituṃ	ñatvā, jānitvā
nahā	to bathe	nahāyanti	nahāyituṃ	nahāyitvā, nahātvā
pā	to drink	pibanti, pivanti	pātuṃ, pibituṃ	pītvā, pibitvā
ruha with ā	to ascend	āruhanti	āruhituṃ	āruhitvā, āruyha
ṭhā	to stand	tiṭṭhanti	ṭhātuṃ	ṭhatvā

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2. These Indeclinable Past Participles will be treated in lesson VIII.

Illustrations					
1.	Bhariyā	dārikānaṃ	dātuṃ	odanaṃ	pacati.
	the wife	to the girls	to give	rice	cooks
2.	Dārikāyo	uggaṇhituṃ	pāṭhasālaṃ	gacchanti.	
	the girls	to learn	to school	go	
3.	Te	gaṅgāyaṃ	kīḷituṃ	icchanti.	
	they	in the river	to play	wish	
4.	Kaññāyo	āhāraṃ	bhuñjituṃ	sālāyaṃ	nisīdanti.
	the maidens	food	to eat	in the hall	sit

Exercise 6-A

Translate into English.

1. Kaññāyo gaṅgāyaṃ nahāyituṃ gacchanti.
2. Ahaṃ pāṭhasālaṃ gantuṃ icchāmi.
3. Mayaṃ Dhammaṃ sotuṃ sālāyaṃ nisīdāma.
4. Kuhiṃ tvaṃ bhariyāya saddhiṃ gacchasi?
5. Dārikāyo saddhāya Buddhaṃ vandanti.
6. Sissā idāni Pāḷibhāsāya lekhanāni likhituṃ jānanti.
7. Narā paññaṃ labhituṃ bhāsāyo ugganhanti.
8. Kaññe, kuhiṃ tvaṃ pupphāni harituṃ icchasi?
9. Kaññāyo dārikāhi saddhiṃ gilāne phalehi saṅganhituṃ vejjasālaṃ gacchanti.
10. Assā udakaṃ pibituṃ gaṅgaṃ oruhanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅganhituṃ visikhāyaṃ osadhasālā na hoti.
13. Narā bhariyānaṃ dātuṃ āpaṇehi vatthāni kiṇanti.
14. Dārikā gharaṃ gantuṃ maggaṃ na jānāti.
15. Dārakā ca dārikāyo ca pāṭhasālāya nikkhamanti.
16. Gilānā gharāni gantuṃ osadhasālāya nikkhamanti.
17. Mayaṃ ācariyehi saddhiṃ pāḷibhāsāya sallapāma.
18. Bhariye, kuhiṃ tvaṃ gantuṃ icchasi?
19. Mayaṃ gaṅgāyaṃ nāvāyo passituṃ gacchāma.
20. Paññaṃ ca saddhaṃ ca labhituṃ mayaṃ Dhammaṃ suṇāma.

Exercise 6-B

Translate into Pāḷi.

1. O maidens, do you wish to go to the temple today?
2. I am coming to take medicine from the dispensary.
3. There are no dispensaries in the street here
4. Father, I know to speak in Pāḷi now.
5. We see no ships on the river.
6. She wishes to go with the maidens to see the school.
7. With faith the girl goes to offer flowers to the Buddha.
8. You are sitting in the preaching hall to hear the Doctrine.
9. Boys and girls wish to bathe in rivers.
10. There are no patients in the hospital.
11. We study languages to obtain wisdom.
12. I do not wish to go in ships.
13. With faith they sit in the hall to learn the Doctrine.
14. I do not know the language of the letter.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.

Idha tappati pecca tappati, pāpakārī ubhayattha tappati;

"pāpaṃ me katan"ti tappati, bhiyyo tappati duggatiṃ gato.

(One) is tormented here and after departing,
the doer of evil is tormented in both places;

"Evil is done by me" (one) is tormented,
gone to an evil state (one) is tormented further.

The following pair of verses (DhP 17 and DhP 18) is closely related to the previous pair (DhP 15 and DhP 16).

Here again, the evildoer is tormented both here and in the next life. Not only does the very idea that he has done evil torment him, but even more grief awaits him in his next life, where he will go to the undesirable states of being -- as an animal, to the hell etc.

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Lesson VII

A. Aorist (Ajjatanī) - Active Voice

paca (v.) to cook		
	SINGULAR	PLURAL
3rd person	apacī, pacī, apaci, paci he cooked	apacuṃ, pacuṃ, apaciṃsu, paciṃsu they cooked
2nd person	apaco, paco you cooked	apacittha, pacittha you cooked
1st person	apaciṃ, paciṃ I cooked	apacimhā, pacimhā we cooked

gamu (v.) to go		
	SINGULAR	PLURAL
3rd person	agamī, gamī, agami, gami	agamuṃ, gamuṃ, agamiṃsu, gamiṃsu
2nd person	agamo, gamo	agamittha, gamittha
1st person	agamiṃ, gamiṃ	agamimhā, gamimhā

su (v.) to hear		
	SINGULAR	PLURAL
3rd person	asuṇī, suṇī, asuṇi, suṇi	asuṇiṃsu, suṇiṃsu
2nd person	asuṇo, suṇo	asuṇittha, suṇittha
1st person	asuṇiṃ, suṇiṃ	asuṇimhā, suṇimhā

Terminations		
	SINGULAR	PLURAL
3rd person	ī	uṃ
2nd person	o	ttha
1st person	iṃ	mhā

In the past tense the augment a is optionally used before the root[1]. The third person ī is sometimes shortened, and the third person plural uṃ is often changed into iṃsu. The vowel preceding ttha and mhā is changed into i. The second person o is mostly changed into i.

Whenever the root or stem ends in a vowel e or ā the s-Aorist is used, i.e. s is added before the suffix.

	SINGULAR	PLURAL
3rd person	si	suṃ, ṃsu
2nd person	si	sittha
1st person	siṃ	simhā

Examples:

dā (v.) to give	
SINGULAR	dā + s + i = adāsi
PLURAL	dā + ṃsu = adaṃsu
disa (v.) to preach	
SINGULAR	disa + s + i = desesi
PLURAL	disa + ṃsu = desiṃsu
ṭhā (v.) to stand	
SINGULAR	ṭhā + s + i = aṭṭhāsi
PLURAL	ṭhā + ṃsu = aṭṭhaṃsu

1. This a should not be mistaken for the negative prefix a.

B. Possessive Pronouns

		SINGULAR		PLURAL	
3rd	m. n.	tassa	his	tesaṃ	their
	f.	tassā	her	tāsaṃ	their
2nd	m. f. n.	tava, tuyhaṃ	your or thine	tumhākaṃ	your
1st	m. f. n.	mama, mayhaṃ	my	amhākaṃ	our

These are the Genitive cases of the Personal Pronouns.

Words	
aparaṇha (m.)	afternoon
ciraṃ (indec.)	long, for a long time
eva (indec.)	just, quite, even, only (used as an emphatic affirmative)
hīyo (indec.)	yesterday
pāto (indec.)	early in the morning
pātarāsa (m.)	morning meal
pubbaṇha (m.)	forenoon
purato (indec.)	in the presence of
sāyamāsa (m.)	evening meal, dinner
viya (indec.)	like

Exercise 7-A

Translate into English.

1. Buddho loke uppajji.
2. Hīyo samaṇo dhammaṃ desesi.
3. Dārako pāto'va* tassa pāṭhasālaṃ agamī.
4. Ācariyā tesaṃ sissānaṃ pubbaṇhe ovādaṃ adaṃsu.
5. Ciraṃ te amhākaṃ gharaṃ na agamiṃsu.
6. Dārikā tāsaṃ janakassa purato aṭṭhaṃsu.
7. Tvaṃ tassā hatthe mayhaṃ pottakaṃ passo.
8. Tvaṃ gaṅgāyaṃ nahāyituṃ pāto'va agamo.
9. Tvaṃ ajja pātarāsaṃ na bhuñjo.
10. Kuhiṃ tumhe tumhākaṃ mittehi saddhiṃ aparaṇhe agamittha?
11. Kasmā tumhe'yeva** mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciraṃ mayhaṃ putte na passittha.
13. Ahaṃ tuyhaṃ paṇṇākāre hīyo na alabhiṃ.
14. Aham'eva*** gilānānaṃ ajja osadhaṃ adāsiṃ.
15. Ahaṃ asse passituṃ visikhāyaṃ aṭṭāsiṃ.
16. Mayaṃ tuyhaṃ ācariyassa sissā ahosimhā.
17. Mayaṃ ajja pubbaṇhe na uggaṇhimhā.
18. Samaṇā viya mayam'pi**** saddhāya dhammaṃ suṇimhā.

* Pāto + eva = pāto'va. Here the following vowel is dropped.

** Tumhe + eva = Tumhe yeva. Sometimes "y" is augmented between vowels.

*** Ahaṃ + eva = aham'eva. When a niggahita is followed by a vowel it is sometimes changed into "m".

**** Mayaṃ + api = mayam'pi. Here the following vowel is dropped and niggahita is changed into "m".

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Exercise 7-B

Translate into Pāḷi.

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning*.
5. We ourselves** treated the sick yesterday.
6. For a long time we lived in our uncle's house in the city.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?
13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

* Use pāto'va.

** Use mayam'eva.

*** Use so eva.

**** Use hīyo.

Idha nandati pecca nandati, katapuñño ubhayattha nandati;

"puññaṃ me katan"ti nandati, bhiyyo nandati sugatiṃ gato.

(One) rejoices here and after departing, the doer of good rejoices in both places;

"Merit is done by me" (one) rejoices, gone to a happy state (one) rejoices further.

In contrast to the previous verse (DhP 17), one, who performs good deeds is happy and delighted both in this life and after death. The idea "I have done good deeds" brings him inner satisfaction and happiness. Even more happiness then brings him his next birth - as a human being (the best of all possibilities), as a celestial being in various heavenly worlds etc.

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An Elementary Pāḷi Course

Lesson VIII

A. Nouns Ending in i

muni (m.) sage		
	SINGULAR	PLURAL
Nominative, Vocative	muni	munī, munayo
Accussative	muniṃ	munī, munayo
Instrumental	muninā	munībhi, munīhi
Ablative	muninā, munimhā, munismā	munībhi, munīhi
Dative, Genitive	munino, munissa	munīnaṃ
Locative	munimhi, munismiṃ	munīsu
Terminations		
	SINGULAR	PLURAL
Nominative, Vocative	--	ī, ayo
Accussative	ṃ	ī, ayo
Instrumental	nā	bhi, hi
Ablative	nā, mhā, smā	bhi, hi
Dative, Genitive	no, ssa	naṃ
Locative	mhi, smiṃ	su

aṭṭhi (n.) bone		
	SINGULAR	PLURAL
Nominative, Vocative	aṭṭhi	aṭṭhī, aṭṭhīni
Accusative	aṭṭhiṃ	aṭṭhī, aṭṭhīni
Terminations		
	SINGULAR	PLURAL
Nominative, Vocative	--	ī, ni
Accussative	ṃ	ī, ni

The rest like masculine, with the exception of the Locative plural which has two forms - aṭṭhisu, aṭṭhīsu.

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Words			
adhipati (m.)	chief, master	**kavi (m.)**	poet
aggi (m.)	fire	**maṇi (m.)**	jewel
asi (m.)	sword	**narapati (m.)**	king
atithi (m.)	guest	**ñāti (m.)**	relative
gahapati (m.)	householder	**pati (m.)**	husband, lord
kapi (m.)	monkey	**vīhi (m.)**	paddy

B. Indeclinable Past Participles[1]

These are generally formed by adding the suffix tva to the root. If the ending of the root is a, it is often changed into i. Sometimes tvāna and tūna are also added to the roots.

Examples:
paca + tvā = pacitvā, having cooked.
khipa + tvā = khipitvā, having thrown.
su + tvā = sutvā, having heard; also sutvāna, sotūna.
kara[2] + tvā = katvā, having done; also katvāna, kātūna.

1. See note and the table in Lesson VII-B.

2. In this case the final ra is dropped.

Illustrations					
1.	Nisīditvā	bhuñji.			
	having sat	(he) ate			
or	He sat and ate.				
2.	Buddhaṃ	vanditvā	dhammaṃ	sotuṃ	agamī
	the Buddha	having saluted	the Doctrine	to hear	(he) went
or	He saluted the Buddha and went to hear the Doctrine.				
3.	So ṭhatvā vadi.				
	He stood and spoke.				
4.	So kīḷitvā nahāyituṃ agami.				
	After playing he went to bathe.				

Exercise 8-A

Translate into English.

1. Muni narapatiṃ Dhammena saṅgaṇhitvā agami.
2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Ahaṃ tesaṃ ārāme adhipati ahosiṃ.
5. Mayaṃ gahapatīhi saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.
6. Narapati hatthena asiṃ gahetvā assaṃ āruhi.
7. Tvaṃ tuyhaṃ patiṃ ādarena saṅgaṇho.
8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.
9. Atithī amhākaṃ gharaṃ āgantvā āhāraṃ bhuñjiṃsu.
10. Sakuṇā khettesu vīhiṃ disvā khādiṃsu.
11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.
12. Adhipati atithīhi saddhiṃ āhāraṃ bhuñjitvā muniṃ passituṃ agāmi.
13. Ahaṃ mayhaṃ ñātino ghare ciraṃ vasiṃ.
14. Sunakhā aṭṭhīhi gahetvā magge dhāviṃsu.
15. Dhammaṃ sutvā gahapatīnaṃ Buddhe saddhaṃ uppajji.

Exercise 8-B

Translate into Pāḷi.

1. The father of the sage was a king.
2. O householders, why did you not advise your children to go to school?
3. We saw the king and came.
4. I went and spoke to the poet.
5. The chief of the temple sat on a chair and preached the Doctrine to the householders.
6. Only yesterday I wrote a letter and sent to my master.
7. The poet compiled a book and gave to the king.
8. Our relatives lived in the guest's house for a long time and left only (this) morning.
9. The householders bought paddy from the farmers and sowed in their fields.
10. We sat on the benches and listened to the advice of the sage.
11. The king built a temple and offered to the sage.
12. After partaking* my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave to the monkey.
14. Why did you stand in front of the fire and play with the monkey?
15. Faith arose in the king after hearing the Doctrine from the sage.

* Use 'bhuñjitvā'.

Appamādo amatapadaṃ pamādo maccuno padaṃ;

appamattā na mīyanti, ye pamattā yathā matā.

Heedfulness is the basis of nibbana, heedlessness the basis of samsara;

the heedful (ones) die not, those heedless (ones) are as if dead.

Conscientiousness is one of the most important characteristics to be developed. Without it, we can not proceed on our path towards awakenment. If we are negligent, how can we find energy to purify our minds?

So, the conscientiousness is the path to deathlessness. Only with it we can find our way to the final goal, Nirvana, which is the deathless state. Negligence on the other hand is the way to the repeated cycle of birth and death.

Conscientious people are able to reach the Nirvana, thus escaping the cycle of rebirths, whereas those, who are negligent, can not escape. They might as well be dead already.

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An Elementary Pāḷi Course

Lesson IX

A. Feminine Nouns Ending in i

bhūmi (f.) ground		
	SINGULAR	PLURAL
Nominative, Vocative	bhūmi	bhūmī, bhūmiyo
Accusative	bhūmiṃ	bhūmī, bhūmiyo
Instrumental, Ablative	bhūmiyā	bhūmībhi, bhūmīhi
Dative, Genitive	bhūmiyā	bhūmīnaṃ
Locative	bhūmiyā, bhūmiyaṃ	bhūmīsu
Terminations		
	SINGULAR	PLURAL
Nominative, Vocative	--	ī, iyo
Accusative	ṃ	ī, iyo
Instrumental, Ablative	yā	bhi, hi
Dative, Genitive	yā	naṃ
Locative	yā, yaṃ	su

Words			
aṅguḷi (f.)	finger	**khanti (f.)**	patience
aṭavi (f.)	forest	**ratti (f.)**	night
bhaya (n.)	fear	**kuddāla (m., n.)**	spade
mutti (f.)	deliverance	**soka (m.)**	grief
pīti (f.)	joy	**kūpa (m.)**	well
rati (f.)	attachment	**suve, sve (adv.)**	tomorrow

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B. Future Tense (Bhavissanti) - Active Voice

Terminations[1]		
	SINGULAR	PLURAL
3rd Person	ssati	ssanti
2nd Person	ssasi	ssatha
1st Person	ssāmi	ssāma
paca (v.) to cook		
	SINGULAR	PLURAL
3rd Person	pacissati he will cook	pacissanti they will cook
2nd Person	pacissasi you will cook	pacissatha you will cook
1st Person	pacissāmi I will cook	pacissāma we will cook

In the future tense the vowel preceding the terminations is changed into i.

1. Note that, the future tense terminations are formed by adding ssa to the present tense terminations.

Verbs			
bhavati (bhū)	becomes (be)	**pavisati (visa with pa)**	enters
khaṇati (khaṇa)	digs	**tarati (tara)**	crosses
jāyati (jana)	arises, is born	**pāpuṇāti (apa with pa)**	arrives

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Exercise 9-A

Translate into English.

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyā pīti uppajjissati.
3. Narapati sve aṭaviṃ pavisitvā muniṃ passissati.
4. Gahapatayo bhūmiyaṃ nisīditvā dhammaṃ suṇissanti.
5. Rattiyaṃ te aṭavīsu na vasissanti.
6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
7. Narapati, tvaṃ muttiṃ labhitvā Buddho bhavissasi.
8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
9. Kuhiṃ tvaṃ sve gamissasi?
10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
11. Rattiyaṃ tumhe candaṃ passissatha.
12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
13. Ahaṃ mayhaṃ aṅgulīhi maṇiṃ gaṇhissāmi.
14. Mayaṃ gaṅgaṃ taritvā sve aṭaviṃ pāpuṇissāma.
15. Sve mayaṃ dhammasālaṃ gantvā bhūmiyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.
16. "Ratiyā jāyati soko - ratiyā jāyati bhayaṃ."

Exercise 9-B

Translate into Pāḷi.

1. The monkey will eat fruits with his fingers.
2. He will cross the forest tomorrow.
3. Sorrow will arise through attachment.
4. Child, you will fall on the ground.
5. You will see the moon in the sky at night.
6. O sages, when will you obtain deliverance and preach the Doctrine to the world?
7. O farmers, where will you dig a well to obtain water for your fields?
8. Why will you not bring a spade to dig the ground?
9. I will go to live in a forest after receiving* instructions from the sage.
10. I will be a poet.
11. I will not stand in the presence of the king.
12. Through patience we will obtain deliverance.
13. Why shall we wander in the forests with fear?
14. We ourselves shall treat the sick with joy.

* Use 'gahetvā'.

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Appamādena maghavā, devānaṃ seṭṭhataṃ gato;

appamādaṃ pasaṃsanti, pamādo garahito sadā.

By heedfulness Indra got to (be) the greatest of the devas;

heedfulness they praise, heedlessness is censured always.

A young prince named Mahāli from the Licchavi state came to see the Buddha. He wanted to hear some teachings, so the Buddha told him the Sakkapañha Sutta (The Sutta of Sakka's questions). Mahāli wondered how was it possible, that the Buddha knew so much about Sakka, the king of the gods. Has the Buddha ever met Sakka?

The Buddha confirmed that he indeed has seen Sakka and further told Mahāli the story of Sakka's previous existence.

He was a man named Magha. He was very righteous and did a lot of charitable work, building roads and rest houses with his friends. He took seven obligations: to support his parents, to respect elders, to be gentle of speech, to avoid backbiting, to be generous and not avaricious, to speak the truth and to restrain himself from loosing temper. He was always mindful and kept all of them. Thus in his next existence he became Sakka, the king of gods.

Lesson X

A. Declension of Nouns Ending in ī

sāmī (m.) lord, husband		
	SINGULAR	PLURAL
Nominative	sāmī	sāmī, sāmino
Vocative	sāmī	sāmī, sāmino
Accusative	sāmiṃ	sāmī, sāmino
Instrumental	sāminā	sāmībhi, sāmīhi
Ablative	sāminā, sāmimhā, sāmismā	sāmībhi, sāmīhi
Dative, Genitive	sāmino, sāmissa	sāmīnaṃ
Locative	sāmini, sāmimhi, sāmismiṃ	sāmīsu
The Locative singular has an additional ni.		
Terminations		
	SINGULAR	PLURAL
Nominative	--	--, no
Vocative	i	--, no
Accusative	ṃ	--, no
The rest like i terminations.		

daṇḍī (n.) one who has a stick		
	SINGULAR	PLURAL
Nominative, Vocative	daṇḍi	daṇḍī, daṇḍini
Accusative	daṇḍiṃ	daṇḍī, daṇḍini
Terminations		
	SINGULAR	PLURAL
Nominative, Vocative	i	ī, ni
Accusative	ṃ	ī, ni
The rest like the masculine.		

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nārī (f.) woman		
	SINGULAR	PLURAL
Nominative	nārī	nārī, nāriyo
Vocative	nāri	nārī, nāriyo
Accusative	nāriṃ	nārī, nāriyo
Instrumental, Ablative	nāriyā	nārībhi, nārīhi
Dative, Genitive	nāriyā	nārīnaṃ
Locative	nāriyā, nāriyaṃ	nārīsu
Terminations		
	SINGULAR	PLURAL
Nominative	--	--, iyo
Vocative	i	--, iyo
Accusative	ṃ	--, iyo
The rest like i terminations.		

Words			
appamāda (m.)	earnestness, heedfulness	**mahesī (f.)**	queen
bhaginī (f.)	sister	**medhāvī (m.)**	wise man
brahmacārī (m.)	celibate	**pāpa (n.)**	evil
dhammacārī (m.)	he who acts righteously	**pāpakārī (m.)**	evil-doer
dhana (n.)	wealth	**puñña (n.)**	merit, good
duggati (f.)	evil state	**puññakārī (m.)**	well-doer
have (indec.)	indeed, certainly	**seṭṭha (adj.)**	excellent, chief
iva (indec.)	like	**sugati (f.)**	good or happy state
jananī (f.)	mother		

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B. The Formation of Feminines

Some feminines are formed by adding ā and ī to the masculines ending in a.

Examples			
aja	goat	**ajā**	she-goat
assa	horse	**assā**	mare
upāsaka	male devotee	**upāsikā**	female devotee
dāraka	boy	**dārikā**	girl
(If the noun ends in ka, the preceding vowel is often changed into i.)			
deva	god	**devī**	goddess
dāsa	servant	**dāsī**	maid-servant
nara	man	**nārī**	woman

Some are formed by adding ni or ini to the masculines ending in a, i, ī, and u.

Examples			
rāja	king	**rājinī**	queen
hatthi	elephant	**hatthinī**	she-elephant
medhāvī	wise man	**medhāvinī**	wise woman
bhikkhu	monk	**bhikkhunī**	nun

But:
mātula, uncle becomes mātulānī, aunt and
gahapati, male householder becomes gahapatānī, female householder.

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Exercise 10-A

Translate into English.

1. "Dhammo have rakkhati Dhammacārī."
2. "Na duggatiṃ gacchati dhammacārī."
3. Narā ca nāriyo ca puññaṃ katvā sugatīsu uppajjissanti.
4. Bhaginī tassa sāminā saddhiṃ jananiṃ passituṃ sve gamissati.
5. Pāpakārī, tumhe pāpaṃ katvā duggatīsu uppajjissatha.
6. Idāni mayaṃ brahmacārino homa.
7. Mahesiyo nārīnaṃ puññaṃ kātuṃ dhanaṃ denti.
8. Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.
9. Mayhaṃ sāmino jananī bhikkhunīnañ* ca upāsikānañ ca saṅgaṇhi.
10. Mahesi narapatinā saddhiṃ sve nagaraṃ pāpuṇissati.
11. Medhāvino ca medhāviniyo ca appamādena Dhammaṃ uggaṇhitvā muttiṃ labhissanti.
12. Puññakārino brahmacārīhi saddhiṃ vasituṃ icchanti.
13. Nāriyo mahesiṃ passituṃ nagaraṃ agamiṃsu.
14. Bhikkhuniyo gahapatānīnaṃ ovādaṃ adaṃsu.
15. "Appamādañ ca medhāvī - dhanaṃ seṭṭhaṃ'va** rakkhati."

* Niggahita (ṃ) when followed by a group consonant is changed into the nasal of that particular group, e.g.,
saṃ + gaho = saṅgaho
saṃ + ṭhāna = saṇṭhāna
ahaṃ + pi = ahaṃ'pi
ahaṃ + ca = ahañ ca
taṃ + dhanaṃ = tandhanaṃ

** seṭṭhaṃ + iva.

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Exercise 10-B

Translate into Pāḷi.

1. Those who act righteously will not do evil and be born in evil states.
2. The well-doers will obtain their deliverance.
3. My husband mounted the elephant and fell on the ground.
4. She went to school with her sister.
5. The queen's mother is certainly a wise lady.
6. Boys and girls are studying with diligence to get presents from their mothers and fathers.
7. Men and women go with flowers in their hands to the temple everyday.
8. My sister is protecting her mother as an excellent treasure.
9. Mother, I shall go to see my uncle and aunt tomorrow.
10. Amongst celibates* there are wise men.
11. Having seen the elephant, the she-goats ran away through fear.
12. The king, accompanied by** the queen, arrived in the city yesterday.

* Use the Locative.

** Use 'saddhiṃ'.

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Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;

chuddho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.

Soon indeed this body, upon the earth it will lie;

discarded, bereft of consciousness, useless like a used log.

There was a monk called Thera Tissa. He diligently meditated and had many students, but then he was afflicted with a disease. Small boils appeared all over his body, and then big sores developed from them. Later sores burst, emitting pus and blood; his robes became dirty and stinky. The monks called him Pūtigatatissa, Tissa with stinking body. They kept away from him, even his pupils abandoned him, and nobody would go near him.

The Buddha saw his sorrowful state, saw that he would soon die, but that he could also attain arahantship very quickly. So the Buddha went to the fire-shed close to the place, where the Thera was living. He boiled some water, went to the monk's room and started to carry him out. Other monks also gathered and helped him to carry the sick Thera out. They brought him to the fire-shed, bathed him and washed his robes.

After taking the bath, the monk became fresh in body and mind, he developed one-pointedness and concentration. The Buddha then related this verse (DhP 41) and Thera Tissa became an arahant immediately. Soon after that he passed away.

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An Elementary Pāḷi Course

Lesson XI

A. Declension of Nouns Ending in u and ū

bhikkhu (m.) mendicant		
	SINGULAR	PLURAL
Nominative	bhikkhu	bhikkhū, bhikkhavo
Vocative	bhikkhu	bhikkhū, bhikkhavo, bhikkhave
Accusative	bhikkhuṃ	bhikkhū, bhikkhavo
Instrumental	bhikkhunā	bhikkhūbhi, bhikkhūhi
Ablative	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūbhi, bhikkhūhi
Dative, Genitive	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Locative	bhikkhumhi, bhikkhusmiṃ	bhikkhūsu

abhibhū (m.) conqueror		
	SINGULAR	PLURAL
Nominative, Vocative	abhibhū	abhibhū, abhibhuvo
Accusative	abhibhuṃ	abhibhū, abhibhuvo
The rest like bhikkhu.		

sabbaññū (m.) All-knowing One		
	SINGULAR	PLURAL
Nominative, Vocative	sabbaññū	sabbaññū, sabbaññuno
Accusative	sabbaññuṃ	sabbaññū, sabbaññuno
The rest like bhikkhu.		

gotrabhū (n.) The Sanctified One		
	SINGULAR	PLURAL
Nominative, Vocative	gotrabhū	gotrabhū, gotrabhūni
The rest like bhikkhu.		

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āyu (n.) age		
	SINGULAR	PLURAL
Nominative, Vocative	āyu	āyū, āyuni
Accusative	āyuṃ	āyū, āyuni
The rest like the masculine.		

Terminations				
	SINGULAR		PLURAL	
	m.	n.	m.	n.
Nominative	--	--	ū, avo	ū, ni
Vocative	--	--	ū, avo, ave	ū, ni
Accusative	ṃ	ṃ	ū, avo	ū, ni
The rest like the i terminations.				

dhenu (f.) cow		
	SINGULAR	PLURAL
Nominative, Vocative	dhenu	dhenū, dhenuyo
Accusative	dhenuṃ	dhenū, dhenuyo
Instrumental, Ablative	dhenuyā	dhenūbhi, dhenūhi
Dative, Genitive	dhenuyā	dhenūnaṃ
Locative	dhenuyā, dhenuyaṃ	dhenūsu

Terminations		
	SINGULAR	PLURAL
Nominative, Vocative	--	ū, yo
Accusative	ṃ	ū, yo
The rest like i terminations.		

vadhū (f.) young wife		
	SINGULAR	PLURAL
Nominative, Vocative	vadhū	vadhū, vadhuyo
The rest like dhenu.		

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Words			
āvuso (indec.)	friend, brother	**madhu (m.)**	honey
Bhante (indec.)	Lord, Reverend Sir	**pañha (m.)**	question
cakkhu (n.)	eye	**sādhukaṃ (indec.)**	well
dāru (n.)	wood, fire-wood	**senā (f.)**	army
dīpa (n.)	light, lamp	**tiṇa (n.)**	grass
kataññū (m.)	grateful person	**yāgu (m.)**	rice-gruel
khīra (n.)	milk	**yāva (indec.)**	till[1]
kuñjara (m.)	elephant	**tāva (indec.)**	until[1]
maccu (m.)	death		

1. Correlatives: yāva...tāva = as long as ... so long.

B. Verbs: Imperative and Benedictive Mood (Pañcamī)

Terminations		
	SINGULAR	PLURAL
3rd Person	tu	antu
2nd Person	hi	tha
1st Person	mi	ma
paca (v.) to cook		
	SINGULAR	PLURAL
3rd Person	pacatu may he cook	pacantu may they cook
2nd Person	paca, pacāhi may you cook	pacatha may you cook
1st Person	pacāmi may I cook	pacāma may we cook

This mood is used to express a command or wish, and it corresponds to the Imperative and Benedictive moods.

The vowel preceding hi, mi, and ma is always lengthened. In the second person there is an additional termination a.

Illustrations:

Command

Idha āgaccha: Come here.
Tvaṃ gharasmā nikkhamāhi: You go away from the house.
Tumhe idha tiṭṭhatha: You stand here.

Wish

Ahaṃ Buddho bhavāmi: May I become a Buddha.
Buddho dhammaṃ desetu: Let the Buddha preach the Doctrine.

The prohibitive particle mā is sometimes used with this mood[2], e.g., mā gaccha, do not go.

2. This particle is mostly used with the Aorist 3rd person; e.g.,
mā agamāsi, do not go.
mā aṭṭhāsi, do not stand.
mā bhuñji, do not eat.

Verbs	
bujjhati (budha)	understands
dhunāti (dhu)	destroys
kujjhati (kudha)	gets angry
jīvati (jīva)	lives
pucchati (puccha)	asks

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Exercise 11-A

Translate into English.

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
2. Dhenu tiṇaṃ khādatu!
3. Āvuso, aṭaviyā dāruṃ āharitvā aggiṃ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇātha.
6. "Dhunātha maccuno senaṃ - naḷāgāraṃ'va kuñjaro."
7. Yāvā'haṃ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
9. Sissā, sadā kataññū hotha.
10. Kataññuno, tumhe āyuṃ labhitvā ciraṃ jīvatha!
11. "Dhammaṃ pibatha, bhikkhavo."
12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
13. Dhenuyā khīraṃ gahetvā madhunā saddhiṃ pibāma.
14. Āvuso, bhikkūnaṃ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaṃ pañhaṃ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhukaṃ sutvā puññaṃ katvā sugatīsu uppajjantu!

Exercise 11-B

Translate into Pāḷi.

1. Let him salute the mendicants!
2. May you live long, O All-knowing One!
3. Do not give grass to the cows in the afternoon.
4. Friend, do not go till I come.
5. Reverend Sirs, may you see no evil with your eyes!
6. Let us sit on the ground and listen to the advice of the Bhikkhus.
7. May you be grateful persons!
8. Let them stay here till we bring firewood from the forest.
9. O young wives, do not get angry with your husbands.
10. May I destroy the army of death!
11. May I drink rice-gruel with honey!
12. May we know your age, O bhikkhu!
13. Do not stand in front of the elephant.
14. O house-holders, treat your mothers and fathers well.
15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
16. Do not drink honey, child.

Yathāpi bhamaro pupphaṃ, vaṇṇagandhamaheṭhayaṃ;

paleti rasamādāya, evaṃ gāme munī care.

Just like a bee to a flower, without spoiling the color and smell,

takes its nectar and flies away, so in a village a wise man should walk.

This verse talks about the practice of alms-rounds. The monks are supposed to obtain alms food from the people, going house from house and taking something here, something there, especially from those, who have a lot. Just like a bee takes the juice from the flower but does no harm to it, so the monks should get the food from the villagers, making no harm to them by taking too much from one family or from the poor families.

The following story is associated with this verse:

In one village there lived a very rich but very miserly couple. One day they made some pancakes, but because they did not want to share them with others, they made them secretly. The Buddha saw this and sent one of his chief disciples, Moggallāna to their house. He arrived there and stood by the door. They tried to make a very small pancake and give it to him. But no matter how they tried, a small amount of dough would fill in the whole pan. Then they tried to offer him one of their own pancakes, but they were unable to separate them. So they gave him the whole basket with all their pancakes.

Moggallāna invited them to the monastery to see the Buddha. They offered the pancakes to the Buddha and the monks. The Buddha delivered a discourse on charity and both the husband and wife attained the first stage of Awakenment.

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An Elementary Pāḷi Course

Lesson XII

A. Personal Pronouns

amha (pron.) I		
	SINGULAR	PLURAL
Nominative	ahaṃ	mayaṃ, amhe, (no)
Accusative	maṃ, mamaṃ	amhākaṃ, amhe, (no)
Instrumental	mayā, (me)	amhebhi, amhehi, (no)
Ablative	mayā	amhebhi, amhehi
Dative, Genitive	mama, mayhaṃ, amhaṃ, mamaṃ, (me)	amhākaṃ, amhe, (no)
Locative	mayi	amhesu

tumha (pron.) you		
	SINGULAR	PLURAL
Nominative	tvaṃ, tuvaṃ	tumhe, (vo)
Accusative	taṃ, tavaṃ, tvaṃ, tuvaṃ	tumhākaṃ, tumhe, (vo)
Instrumental	tvayā, tayā, (te)	tumhebhi, tumhehi, (vo)
Ablative	tvayā, tayā	tumhebhi, tumhehi
Dative, Genitive	tava, tuyhaṃ, tumhaṃ, (te)	tumhaṃ, tumhākaṃ, (vo)
Locative	tvayi, tayi	tumhesu

te, me, vo and no are not used in the beginning of a sentence.

B. Conditional Mood (Sattamī)

Terminations		
	SINGULAR	PLURAL
3rd Person	eyya	eyyuṃ
2nd Person	eyyāsi	eyyātha
1st Person	eyyāmi	eyyāma

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paca (v.) to cook		
	SINGULAR	PLURAL
3rd Person	pace, paceyya he should cook	paceyyuṃ they should cook
2nd Person	paceyyāsi you should cook	paceyyātha you should cook
1st Person	paceyyāmi I should cook	paceyyāma we should cook

The third person singular eyya is sometimes changed into e.

This mood is also used to express wish, command, prayer, etc. When it is used in a conditional sense, the sentence often begins with sace, ce or yadi -- if.

Words		
alikavādī (m.)		he who speaks lies
āroceti (ruca with ā)		informs, tells, announces
asādhu	(m.)	bad man
	(adj.)	bad, wicked
bhajati (bhaja)		associates
bhaṇati (bhaṇa)		speaks, recites
dāna (n.)		alms, giving, gift
evaṃ (indec.)		thus
jināti (ji)		conquers
kadariya (m.)		miser, avaricious person
kodha (m.)		anger
khippaṃ (indec.)		quickly, immediately
paṇḍita (m.)		wise man
pāpaka (adj.)		evil
sacca (n.)		truth
sādhu	(m.)	good man
	(adj.)	good
vāyamati (yamu with vi and a)		strives, tries
vaṇṇa (m.)		appearance, colour, praise, quality
yadā (indec.)		when [Correlative.]
tadā (indec.)		then [Correlative.]

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Exercise 12-A

Translate into English.

1. "Gāmaṃ no gaccheyyāma."
2. "Buddho'pi Buddhassa bhaṇeyya vaṇṇaṃ."
3. "Na bhaje pāpake mitte."
4. "Saccaṃ bhaṇe, na kujjheyya."
5. "Dhammaṃ vo desessāmi."
6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.
7. Yadi tvaṃ vāyameyyāsi khippaṃ paṇḍito bhaveyyāsi.
8. Yāva tumhe maṃ passeyyātha tāva idha tiṭṭheyyātha.
9. Sace bhikkhū dhammaṃ deseyyuṃ mayaṃ sādhukaṃ suṇeyyāma.
10. Sādhu bhante, evaṃ no kareyyāma.
11. Yadi tvaṃ mayā saddhiṃ gantuṃ iccheyyāsi tava jananiṃ ārocetvā āgaccheyyāsi.
12. Amhesu ca tumhesu ca gahapatayo na khujjheyyuṃ.
13. Sace dhammaṃ sutvā mayi saddhā tava uppajjeyya ahaṃ tvaṃ adhipatiṃ kareyyāmi.
14. Yāva tumhe muttiṃ labheyyātha tāva appamādena vāyameyyātha.
15. "Akkodhena jine kodhaṃ - asādhuṃ sādhunā jine
Jine kadariyaṃ dānena - saccena alikavādinaṃ."
16. "Khippaṃ vāyama; paṇḍito bhava."

Exercise 12-B

Translate into Pāḷi.

1. You should not go with him.
2. Children, you should always speak the truth.
3. Rev. Sir. I should like to ask a question from you.
4. Well, you should not be angry with me thus.
5. I shall not go to see your friend until I receive a letter from you.
6. You should endeavour to overcome your anger by patience.
7. If you would listen to my advice, I would certainly go with you.
8. You should tell me if he were to send a book to you.
9. We should like to hear the doctrine from you, Rev. Sir.
10. By giving we should conquer the misers.
11. We should not be born in evil state until we should understand the truths.
12. Would you go immediately and bring the letter to me?
13. If a good person were to associate with a wicked person, he may also become a wicked person.
14. Should wicked persons associate with the wise, they would soon become good men.
15. If you should hear me well, faith should arise in you.

Na paresaṃ vilomāni, na paresaṃ katākataṃ;

attanova avekkheyya, katāni akatāni ca.

Not others' wrong doings, not others' (acts) done or undone;

of oneself only (he) should reflect, the (acts) done and not done.

In Sāvatthi once lived a lady who was a disciple of the ascetic Pāthika. All her friends and neighbors were the disciples of the Buddha and she often wanted to go to the monastery herself, to hear the Buddha's teachings. But Pāthika always prevented her from going there.

So she invited the Buddha to her house for almsgiving instead. He came together with many monks and after the meal he delivered a teaching. She was very impressed and happy and exclaimed, "Well said!"

Pāthika heard this from the next room and became very angry. He left the house, cursing the woman and the Buddha.

The lady was very embarrassed by this. But the Buddha advised her not to be concerned about others' curses, but to be only mindful of her own good and bad deeds. At the end she attained the first stage of Awakenment.

An Elementary Pāḷi Course

Lesson XIII

A. Relative Pronouns

ya (pron.) who, which, that			
SINGULAR			
	m.	n.	f.
Nominative	yo	yaṃ	yā
Accusative	yaṃ		yaṃ
Instrumental	yena		yāya
Ablative	yamhā, yasmā		yāya
Dative, Genitive	yassa		yassā, yāya
Locative	yamhi, yasmiṃ		yassaṃ, yāyaṃ
PLURAL			
	m.	n.	f.
Nominative	ye	ye, yāni	yā, yāyo
Accusative	ye	ye, yāni	yā, yāyo
Instrumental, Ablative	yebhi, yehi		yābhi, yāhi
Dative, Genitive	yesaṃ, yesānaṃ		yāsaṃ, yāsānaṃ
Locative	yesu		yāsu
ta (pron.) who, he			
SINGULAR			
	m.	n.	f.
Nominative	so	naṃ, taṃ	sā
Accusative	naṃ, taṃ		naṃ, taṃ
Instrumental	nena, tena		nāya, tāya
Ablative	namhā, tamhā, nasmā, tasmā		nāya, tāya
Dative, Genitive	nassa, tassa		tissāya, tissā, tassā, tāya
Locative	namhi, tamhi, nasmiṃ, tasmiṃ		tissaṃ, tassaṃ, tāyaṃ
PLURAL			
	m.	n.	f.
Nominative	ne, te	ne, te, nāni, tāni	nā, nāyo, tā, tāyo
Accusative	ne, te	ne, te, nāni, tāni	nā, nāyo, tā, tāyo
Instrumental, Ablative	nebhi, nehi, tebhi, tehi		nābhi, nāhi, tābhi, tāhi
Dative, Genitive	nesaṃ, nesānaṃ, tesaṃ, tesānaṃ		tāsaṃ, tāsānaṃ
Locative	nesu, tesu		tāsu

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The forms beginning with t are more commonly used.

The pronouns ya and ta are frequently used together. They are treated as Correlatives.

Examples:

"Yo Dhammaṃ passati so Buddhaṃ passati"
He who sees the Dhamma sees the Buddha.
"Yaṃ hoti taṃ hotu" --- Be it as it may
yaṃ icchasi taṃ vadehi --- say what you wish
"Yo gilānaṃ upaṭṭhāti so maṃ upaṭṭhāti"
He who serves the sick serves me.

eta (pron.) that [yonder]						
	SINGULAR			PLURAL		
	m.	n.	f.	m.	n.	f.
Nominative	eso	etaṃ	esā	ete	ete, etāni	etā, etāyo
Accusative	etaṃ	etaṃ	etaṃ	ete	ete, etāni	etā, etāyo

The rest like ta, with the exception of forms beginning with n.

B. The Interrogative Pronoun

ka (pron.) who, which?			
SINGULAR			
	m.	n.	f.
Nominative	ko	kaṃ, kiṃ	kā
Accusative	kaṃ	kaṃ, kiṃ	kā
Instrumental	kena		kāya
Ablative	kamhā, kasmā		kāya
Dative, Genitive	kassa, kissa		kāya, kassā
Locative	kamhi, kasmiṃ, kimhi, kismiṃ		kāya, kāyaṃ

The rest like ya.

ci is suffixed to all the cases of ka in all the genders to form Indefinite Pronouns; e.g., koci, kāci, etc. --- any.

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The following **adjectives** are declined like ya:			
añña	another	**katama**	what? which? (generally of many)
aññatara	certain	**pacchima**	West
apara	other, subsequent, Western	**para**	other, different
dakkhiṇa	South	**pubba**	first, foremost, Eastern, earlier
eka	one, certain, some	**puratthima**	East
itara	different, the remaining	**sabba**	all
katara	what? which? (generally of the two)	**uttara**	higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissā, aññatarissā, itarissā and ekissā respectively; in the Locative feminine singular as: aññissaṃ, aññatarissaṃ, itarissaṃ and ekissaṃ respectively.

Pubba, para, apara are sometimes declined in the Ablative masculine singular, as: pubbā, parā, and aparā respectively; in the locative masculine singular, as: pubbe, pare, and apare respectively.

Words		
ādāya (indec. p. p. [dā with ā])		having taken
disā (f.)		quarter, direction
kiṃ (indec.)		Why? what? pray
nāma	(n.)	name; mind
	(indec.)	by name, indeed (Sometimes used without a meaning.)
nu (indec.)		pray, I wonder! (Sometimes used in asking a question.)
payojana (n.)		use, need
vā (indec.)		either, or

Exercise 13-A

Translate into English.

1. Ko nāma tvaṃ?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvaṃ etaṃ pucchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kim'ete karissanti?
8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?
9. Tesaṃ dhanena me kiṃ payojanaṃ?
10. Ko jānāti 'kiṃ'eso karissatī'ti?'
11. Kissa phalaṃ nāma etaṃ?
12. Kāyaṃ disāyaṃ tassā jananī idāni vasati?
13. Kassa dhammaṃ sotuṃ ete icchanti?
14. "Yo Dhammaṃ passati so Buddhaṃ passati, yo Buddhaṃ passati so Dhammaṃ passati."
15. Yaṃ tvaṃ icchasi taṃ etassa arocehi.
16. Yaṃ te karonti tam* eva gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete'pi vasituṃ icchanti.
18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassa detha.
21. Idāni sabbe'pi te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparaṃ nagaraṃ agamiṃsu.
23. Kiñci'pi kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha - puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
25. Katarāya disāya tvaṃ suriyaṃ passasi - pubāyaṃ vā aparāyaṃ vā?

* When a niggahita (ṃ) is followed by a vowel, it is sometimes changed into 'm'. See note in Exercise 10-A.

Exercise 13-B

Translate into Pāḷi.

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go today?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?
12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore* eat well. Have no attachment to your wealth. Grief results thereby.** Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.
13. Those who do good deeds are sure to be born in good states.
14. Let him say what he likes.
15. We did not write all those letters.
16. You should not tell others all that you see with your eyes.
17. We like to live in cities in which wise men live.

* Use 'tasmā'.

** Use 'tena'.

Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;

evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.

Just so as from a heap of flowers many strings of garland one should make;

thus, much good should be done by the mortal who is born.

The traditional commentary for this verse contains the famous story of the chief Buddha's benefactress Visākhā.

She married Punnavaddhana, the son of Migāra, a rich man who lived in the city of Sāvatthi. Once, when her father-in-law was eating his lunch, a monk came to their house on his alms-round. Migāra ignored him completely. Visākhā told the monk: "Sorry, venerable sir, my father-in-law only eats stale food". Migāra became very angry with her. She explained, that he was only reaping rewards of his good deeds from previous lives, not creating any merit in this life. Therefore she spoke about "stale food".

Migāra understood and allowed her to invite the Buddha with the monks for the alms-food. Migāra listened to Buddha's discourse from behind a curtain (because he was a lay disciple of some ascetic teacher and he did not want Migāra to show himself in front of the Buddha). After hearing Buddha's speech, Migāra attained the first stage of Awakenment. He was very grateful to Visākhā and declared that she would be like a mother to him.

Once she went to the monastery and carried her gem-entrusted cloak with her. She gave it to her maid to carry and she forgot it in the monastery. Visākhā then wanted to donate the cloak to the monks but they would not accept. So Visākhā tried to sell the cloak and donate

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the money for the use of the Sangha. But the cloak was so expensive that nobody could afford to buy it. Visākhā then bought it back herself. With the money she built a monastery for the Sangha.

Visākhā was very happy - all her desires were fulfilled. The Buddha explained that she was strongly inclined to do good deeds, had done much good in the past and will do a lot of good deeds in the future - just as one can do many garlands from the heap of flowers.

An Elementary Pāḷi Course

Lesson XIV

Participles

In Pāḷi there are six kinds of Participles - viz.:
(i) Present Active participles,
(ii) Present Passive Participles,
(iii) Past Indeclinable Participles[1],
(iv) Past Active Participles,
(v) Past Passive Participles, and
(vi) Potential Participles

1. These have been already dealt with in Lesson VIII-B. See Table in Lesson VI-B.

(i) The Present Active Participles are formed by adding anta and māna to the root; e.g.,

paca + anta = pacanta;
paca + māna = pacamāna, cooking.

(ii) The Present Passive Participles are formed by adding the Passive suffix ya between the root and the suffix māna. If the ending of the root is a or ā, it is changed into i, e.g.,

paca + ya + māna = pacīyamāna, being cooked;
sū + ya + māna = sūyamāna, being heard.

Generally these suffixes are added to the forms the roots assume before the third person plural terminations of the present tense. These participles are inflectional and agree with the noun or pronoun they qualify, in gender, number and case. They are also used when contemporaneity of action is to be indicated. The sense of the English words 'as, since, while, whilst' may be expressed by them.

Declension of **pacanta** in the masculine		
	SINGULAR	PLURAL
Nominative	pacaṃ, pacanto	pacanto, pacantā
Vocative	pacaṃ, paca, pacā	pacanto, pacantā
Accusative	pacantaṃ	pacante
Instrumental	pacatā, pacantena	pacantebhi, pacantehi
Ablative	pacatā, pacantamhā, pacantasmā	pacantebhi, pacantehi
Dative, Genitive	pacato, pacantassa	pacataṃ, pacantānaṃ
Locative	pacati, pacante, pacantamhi, pacantasmiṃ	pacantesu

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Declension of **pacanta** in the feminine

The feminine is formed by adding the suffix ī, as pacanta + ī = pacantī, and is declined like feminine nouns ending in ī (See lesson X).

Declension of **pacanta** in the neuter		
	SINGULAR	PLURAL
Nominative, Vocative	pacaṃ	pacantā, pacantāni
Accusative	pacantaṃ	pacante, pacantāni
The rest like the masculine.		

The Present Participles ending in māna are declined like nara, kaññā and phala; as pacamāno (m.) pacamānā (f.) and pacamānaṃ (n.).

Illustrations:
gacchanto puriso, going man, or the man who is going.
gacchantassa purisassa, to the man who is going.
paccantī (or) pacamānā itthī, the woman who is cooking.
so vadamāno gacchati, he goes speaking.
patamānaṃ phalaṃ, the falling fruit.
rakkhīyamānaṃ nagaraṃ, the city that is being protected.
ahaṃ magge gacchanto taṃ purisaṃ passiṃ, I saw that man while I was going on the way.

(iv), (v) The Past Active and Passive participles are formed by adding the suffix ta, or na after d etc. to the root or stem. If the ending of the root is a, it is often changed into i.

Examples:
ñā + ta = ñāta, known
su + ta = suta, heard
paca + ta = pacita, cooked
rakkha + ta = rakkhita, protected
chidi + na = chinna, cut
bhidi + na = bhinna, broken

These are also inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are frequently used to supply the place of verbs, sometimes in conjunction with the auxiliaries asa and hu to be.

Illustrations:
so gato, he went or he is gone. (Here hoti is understood.)
ṭhito naro, the man who stood.
ṭhitassa narassa, to the man who stood or to the man standing.
ṭhitāya nāriyā, to the woman who stood.
Buddhena desito dhammo, the Doctrine preached by the Buddha.
sissehi pucchitassa pañhassa, to the question asked by the pupils.

(vi) The Potential Participles are formed by adding the suffix tabba to the root or stem with or without. If the ending of the root is a, it is often changed into i.

Examples:
dā + tabba = dātabba, should or must be given.
ñā + tabba = ñātabba, should be known.
paca + tabba = pacitabba, should be cooked.

These participles too agree with the noun or pronoun they qualify in gender, number and case. The agent is put in the Instrumental.

Illustrations:
janako vanditabbo, the father should be saluted.
jananī rakkhitabbā, the mother should be protected.
cittaṃ rakkhitabbaṃ, the mind should be guarded.
tayā gantabbaṃ, you should go.
sāvakehi dhammo sotabbo, the Doctrine should be heard by the disciples.

Examples				
Root	Present Active Participle	Present Passive Participle	Past Participle	Potential Participle
dā	denta	dīyamana	dinna	dātabba
disa[2]	desenta, desamāna, passanta, passamāna	desīyamāna, passiyamāna	desita, diṭṭha	desetabba, passitabba
bhuja	bhuñjanta, bhuñjamāna	bhuñjīyamāna	bhutta	bhuñjitabba
gamu	gacchanta, gacchamāna	gacchīyamāna	gata	gantabba
gaha	gaṇhanta, gaṇhamāna	gayhamāna	gahita	gahetabba
kara	karonta, kurumāna	kayiramāna, karīyamāna	kata	kattabba, kātabba
pā	pibanta, pivanta, pibamāna, pivamāna	pīyamāna	pīta	pātabba
su	suṇanta, suṇamāna	sūyamāna	suta	sotabba, suṇitabba

2. disa, (i) to preach; (ii) to see. Desenta, preaching; Passanta, seeing.

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Words	
atthi (v.)	is, there is
aviheṭhayanta (pres. part. a + vi + heṭha)	not hurting
bhūta (n.)	being
carati (v. cara)	wanders
khaggavisāṇakappa (m.)	like a rhinoceros
nidhāya (ind. p. p. ni + dhā)	having left aside
pema (m.)	attachment, love
sahāya (m.)	friend
taṇhā (f.)	craving
upasaṅkamati (v. kamu with upa + saṃ)	approaches

Exercise 14-A

Translate into English.

1. "Evaṃ me sutaṃ."
2. Mayi gate* so āgato.
3. Kiṃ tena kataṃ?
4. So tassa vaṇṇaṃ bhaṇamāno maṃ upasaṃkami.
5. Ahaṃ magge gacchanto tasmiṃ rukkhe nisinnaṃ sakuṇaṃ passiṃ.
6. Bhikkhūhi lokassa dhammo desetabbo.
7. Puññaṃ kattabbaṃ, pāpaṃ na kātabbaṃ.
8. Ajja etena maggena mayā gantabbaṃ.
9. Sabbā itthiyo dhammaṃ sunantiyo etāya sālāya nisīdiṃsu.
10. Paṇḍitā yaṃ yaṃ desaṃ bhajanti tattha tatth'eva pūjitā honti.
11. Buddhena bujjhitāni saccāni mayā'pi bujjhitabbāni.
12. Paraṃ lokaṃ gacchante tayā kataṃ puññaṃ vā pāpaṃ vā tayā saddhiṃ gacchati.
13. Ṭhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṃ sabbesu sattesu mettaṃ karomi.
14. Vejjasālāya vasantānaṃ gilānānaṃ pure osadhaṃ dātabbaṃ, pacchā aparesaṃ dātabbaṃ.
15. Kiṃ nu kattabban'ti ajānantā te mama purato aṭṭhaṃsu.
16. "Pemato** jāyati soko - pemato jāyati bhayaṃ;
Pemato vippamuttassa - n'atthi soko kuto bhayaṃ."
17. "Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ;
Taṇhāya vippamuttassa - n'atthi soko kuto bhayaṃ."
18. Ekasmiṃ samaye aññataro devo rattiyaṃ Buddhaṃ upasaṅkamitvā saddhāya vanditvā bhūmiyaṃ aṭṭhāsi. Ṭhito so devo Buddhaṃ ekaṃ pañhaṃ pucchi. Pucchantassa devassa Buddho evaṃ dhammaṃ desesi.
19. Te gaṅgāyaṃ nahāyante mayaṃ passimhā.
20. "Sabbesu bhūtesu nidhāya daṇḍaṃ
Aviheṭhayaṃ aññataram'pi tesaṃ
Na puttam'iccheyya kuto sahāyaṃ
Eko care Khaggavisāṇakappo."

* This is the Locative absolute.

** 'To' is another suffix for forming the Ablative.

Exercise 14-B

Translate into Pāḷi.

1. This was done by you.
2. The branch was cut by him.
3. I saw a man going in the street.
4. She stood saluting the sage.
5. I came home when he had gone to school.
6. The monkeys ate the fallen fruits.
7. They saw her sitting in the hall.
8. You should not bathe in the river.
9. Let him do what should be done.
10. Thus should it be understood by you.
11. The books written by me should not be given to them.
12. My friends saw the jewel that was thrown into the fire.
13. I sat on the ground listening to the doctrine preached by the monks.
14. The virtuous should do much merit.
15. The people saw the sick persons drinking medicine given by the physician.

Madhuvā maññati bālo, yāva pāpaṃ na paccati;

yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.

The ignorant thinks of it as honey, as long as evil is not vexed;

and when evil is vexed, the ignorant undergoes suffering.

In the city of Sāvatthi lived a beautiful girl named Uppalavaṇṇā. The news of her beauty traveled very far and she had many suitors from near and afar. Amongst them was her cousin Nanda who fell in love with her hopelessly. But she decided not to marry any of them and became a nun instead. One day after lightening a lamp she kept her mind fixed on the flame as her object of meditation and she attained arahantship.

Later she moved to the forest and lived in solitude. Once Nanda came to her hut when she was not there and hid under the couch. He was determined to take her by force if she did not agree to marry him. Uppalavaṇṇā returned and he jumped up. She tried to warn him, told him that he would have to bear consequences for his actions, but he did not listen and raped her. For this he indeed had to suffer a long period of time.

When the Buddha heard about this, he told King Pasenadi of Kosala about the dangers that nuns living by themselves in the forest had to face. The king built a monastery within the city and from that time on the nuns lived only in the city.

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An Elementary Pāḷi Course

Lesson XV

A. Demonstrative Pronouns

ima (pron.) this			
SINGULAR			
	m.	n.	f.
Nominative	ayaṃ	idaṃ, imaṃ	ayaṃ
Accusative	imaṃ	idaṃ, imaṃ	imaṃ
Instrumental	iminā, anena		imāya
Ablative	imamhā, imasmā, asmā		imāya
Dative, Genitive	imassa, assa		imissā, imāya, assā, assāya
Locative	imamhi, imasmiṃ, asmiṃ		imissaṃ, imāyaṃ, assaṃ
PLURAL			
	m.	n.	f.
Nominative, Accusative	ime	ime, imāni	imā, imāyo
Instrumental, Ablative	imebhi, imehi, ebhi, ehi		imābhi, imāhi
Dative, Genitive	imesaṃ, imesānaṃ, esaṃ, esānaṃ		imāsaṃ, imāsānaṃ
Locative	imesu, esu		imāsu
amu (pron.) this, that, such			
SINGULAR			
	m.	n.	f.
Nominative	asu, amuko	aduṃ	asu, amu
Accusative	amuṃ	aduṃ	amuṃ
Instrumental	amunā		amuyā
Ablative	amumhā, amusmā		amuyā
Dative, Genitive	amuno, amussa		amussā, amuyā
Locative	amumhi, amusmiṃ		amussaṃ, amuyaṃ
PLURAL			
	m.	n.	f.
Nominative, Accusative	amū	amuyo	amū, amūni
Instrumental, Ablative	amūbhi, amūhi		
Dative, Genitive	amūsaṃ, amūsānaṃ		
Locative	amūsu		

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B. Adjectives

In Pāḷi, adjectives are inflectional and they agree with the substantives they qualify in gender, number and case. Generally they are placed before the noun.

Adjectives ending in a are declined in the masculine, feminine, and neuter like nara, kaññā, and phala respectively. Sometimes in the feminine they are declined like nārī.

Some adjectives may be formed by adding vantu to nouns ending in a and ā, and mantu to nouns ending in i and u.

Examples:
bala + vantu = balavantu, powerful
bandhu + mantu = bandhumantu, having relatives
dhiti + mantu = dhitimantu, courageous
guṇa + vantu = guṇavantu, virtuous

These adjectives are declined like pacanta with the exception of the Nominative singular; e.g.,

SINGULAR	PLURAL
bandhumā	bandhumanto, bandhumantā
dhitimā	dhitimanto, dhitimantā
guṇavā	guṇavanto, guṇavantā

Words	
antima (adj.)	last
arahanta (p.p.)	araha (used as noun & adjective) exalted, worthy, sanctified
āsana (n.)	seat
Bhagavantu (adj.)	blessed (used as an epithet of the Buddha, the Blessed One.)
dīgha (adj.)	long
kaṇha (adj.)	black
khuddaka (adj.)	small
mahanta (adj.)	big
majjhima (adj.)	middle
namo (indec.)	honour, homage, praise, salutation
nīca (adj.)	mean, low
nīla (adj.)	blue
paṭipadā (f.)	course, path, practice, conduct
pīta (adj.)	yellow

ratta (adj.)	red
Sammā-sambuddha (m.)	Fully Enlightened One
seta (adj.)	white
sīta (adj.)	cold, cool
sukhita (adj.)	happy, healthy
taruṇa (adj.)	young
ucca (adj.)	high
uṇha (adj.)	hot

Exercise 15-A

Translate into English.

1. Kim'idaṃ?
2. Kassa imāni?
3. Iminā te kiṃ payojanaṃ?
4. Idaṃ mayhaṃ hotu.
5. Ko nāma ayaṃ puriso?
6. Ayaṃ me mātulānī hoti.
7. Idaṃ mayā kattabbaṃ.
8. Sabbaṃ idaṃ asukena kataṃ.
9. Ayaṃ sāmi caṇḍo na hoti.
10. Ayaṃ me antimā jāti.
11. Ayaṃ seto asso khippaṃ na dhāvati.
12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
13. "Yathā idaṃ tathā etaṃ - yathā etaṃ tathā idaṃ."
14. "Idaṃ vo ñātīnaṃ hotu - sukhitā hontu ñātayo!"
15. "Tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ pabbate vasissāmi."
16. "Namo tassa Bhagavato, arahato sammā-sambuddhassa."
17. Asmiṃ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikhāya asukasmiṃ ghare ayaṃ taruṇo vejjo vasati.
19. Imehi pupphehi Buddhaṃ pūjetha.
20. Mayaṃ imasmiṃ ārāme mahantāni rukkhāni passāma.
21. Imassa gilānassa uṇhaṃ udakaṃ dātabbaṃ.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāni phalāni mayaṃ na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

Exercise 15-B

Translate into Pāḷi.

1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.
17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers; you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!

Selo yathā ekaghano vātena na samīrati;

evaṃ nindāpasaṃsāsu, na samiñjanti paṇḍitā.

(Just) like one solid rock is not moved by the wind;

thus, the wise are not shaken by blame or praise.

At the Jetavana monastery lived a monk named Bhaddiya. Because he was very short, other monks would often tease him. Younger monks would pull his nose or pat him on the head and ask, "Uncle, how are you? Are you bored with your life as a monk?"But Bhaddiya was extremely good-natured and he never retaliated in anger.

Somebody once mentioned Bhaddiya's patience in front of the Buddha. The Buddha replied by this verse and he added, that Arahants are like that - they never loose temper for whatever reason. They are like mountain rocks - unmovable by the "wind" of praise or blame. Only then did the other monks understand, that this funny short Bhaddiya was actually an Arahant.

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An Elementary Pāḷi Course

Lesson XVI

A. Numerals

1	eka	21	eka-vīsati
2	dvi	22	dve-vīsati, dvā-vīsati
3	ti	23	te-vīsati
4	catu	24	catu-vīsati
5	pañca	25	pañca-vīsati
6	cha	26	chabbīsati
7	satta	27	satta-vīsati
8	aṭṭha	28	aṭṭha-vīsati
9	nava	29	ek'ūna-tiṃsati
10	dasa	30	tiṃsati, tiṃsā
11	ekādasa	31	ekatiṃsati, ekatiṃsā
12	dvādasa, bārasa	32	dvattiṃsati, dvattiṃsā
13	terasa, teḷasa	33	tettiṃsati, tettiṃsā
14	cuddasa, catuddasa	34	catuttiṃsati, catuttiṃsā
15	pañcadasa, paṇṇarasa	35	pañca-tiṃsati, pañca-tiṃsā
16	soḷasa, sorasa	36	chattiṃsati, chattiṃsā
17	sattadasa, sattārasa	37	satta-tiṃsati, satta-tiṃsā
18	aṭṭhadasa, aṭṭhārasa	38	aṭṭha-tiṃsati, aṭṭha-tiṃsā
19	ek'ūna-vāsati (lit. one less twenty)	39	ek'ūna cattāḷīsati
20	vīsati, vīsaṃ	40	cattāḷīsati, cattāḷīsaṃ, cattāḷīsā

49	ek'ūna paññāsa	100	sataṃ
50	paṇṇāsa, paññāsā	200	dvi sataṃ
60	saṭṭhi	1,000	sahassaṃ
70	sattati	10,000	dasa-sahassaṃ, nahutaṃ
79	ek'ūnāsīti	100,000	sata-sahassaṃ, lakkhaṃ
80	asīti	10,000,000	koṭi
90	navuti	100,000,000	dasa-koṭi
99	ek'ūna-sataṃ	1,000,000,000	sata-koṭi

Eka, ti and catu are declinable in the three genders. When eka is used in the sense of 'some, certain, incomparable', it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

Numerals from dvi to aṭṭhārasa are declined only in the plural. With the exception of ti and catu, all the other numerals are common to all genders.

These numerals agree with the noun they qualify in number and case. Eka, ti, and catu agree in gender also. Generally they are placed before the noun.

dvi (num.) two			
Nominative, Accusative	dve, duve		
Instrumental, Ablative	dvībhi, dvīhi		
Dative, Genitive	dvinnaṃ		
Locative	dvīsu		
ti (num.) three			
	m.	n.	f.
Nominative, Accusative	tayo	tīni	tisso
Instrumental, Ablative	tībhi, tīhi		
Dative, Genitive	tiṇṇaṃ	tiṇṇannaṃ	tissannaṃ
Locative	tīsu		
catu (num.) four			
	m.	n.	f.
Nominative, Accusative	cattāro, caturo	cattāri	catasso
Instrumental, Ablative	catūbhi, catūhi		
Dative, Genitive	catunnaṃ		catussannaṃ
Locative	catusu, catūsu		
pañca (num.) five			
Nominative, Accusative	pañca		
Instrumental, Ablative	pañcabhi, pañcahi		
Dative, Genitive	pañcannaṃ		
Locative	pañcasu		

Numerals from ek'ūnavīsati to aṭṭha-navuti and koṭi are treated as feminines and are declined only in the singular like feminine i (see bhūmi). Tiṃsā, cattāḷīsā, and paññāsā are declined like feminine ā (see kaññā).

Numerals from ek'ūnasata to lakkha are declined only in the singular like the neuter a (see phala). When, however, numerals from vīsati and upwards are used collectively they take the plural; e.g.,
dve vīsatiyo, two twenties
tīṇi satāni, three hundreds

B. Ordinals

1. Paṭhama (first)
2. Dutiya (second)
3. Tatiya (third)
4. Catuttha (fourth)
5. Pañcama (fifth)
6. Chaṭṭha (sixth)

The rest are formed by suffixing ma, as sattama (seventh), aṭṭhama (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like nara and phala respectively. In the feminine paṭhama, dutiya, and tatiya are declined like kaññā. The ordinals from catuttha to dasama assume the feminine suffix ī and are declined like nārī; e.g., catuttha + ī = catutthī, sattama + ī = sattamī, etc.

The feminines of other ordinals are formed by adding ī directly to the numerals, as ekādasa + ī = ekādasī.

Words	
divasa (m., n.)	day
ito (indec.)	hence, ago, from now, from here
māsa (m., n.)	month
pana (indec.)	but, however, further (sometimes used without a meaning)
pariccheda (m.)	limit, extent, chapter
saraṇa (n.)	refuge
sīla (n.)	morality, precept, virtue
vassa (m., n.)	year, rain

Exercise 16-A

Translate into English.

1. Cattār'imāni, bhikkhave, saccāni.
2. "Ekaṃ nāma kiṃ?"
3. Tīsu lokesu sattā uppajjanti.
4. Ekasmiṃ hatthe pañca aṅguliyo honti.
5. Ito sattame divase ahaṃ gamissāmi.
6. Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.
7. Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.
8. "Buddhaṃ saraṇaṃ gacchāmi. Dutiyam'pi Buddhaṃ saraṇaṃ gacchāmi. Tatiyam'pi Buddhaṃ saraṇaṃ gacchāmi."
9. So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etasmiṃ ghare catasso itthiyo vasanti.
11. Yo paṭhamaṃ āgaccheyya so paṇṇākāraṃ labheyya.
12. Imasmiṃ ghare ayaṃ tatiyā bhūmi.
13. Antimena paricchedena gahapatīhi pañca sīlāni rakkhitabbāni.
14. Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ cātuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.
15. Bhikkhū pan'eva dvisata sattavīsati sikkhāpadāni rakkhanti.
16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanaṃ atthi.
17. Ekasmiṃ māse tiṃsa divasā honti. Ekasmiṃ vasse pana tisata pañcasaṭṭhi divasā honti.
18. Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

Exercise 16-B

Translate into Pāḷi.

1. I gave him four books.
2. He lived three days in our house.
3. We have two eyes, but only one mouth.
4. There are thirty days in one month, and twelve months in one year.
5. They are now studying the twelfth chapter of the book.
6. Which of these two presents would you take?
7. The child bought three mangoes, ate one and took two home.
8. He will come on the 28th day of this month.
9. They took the Three Refuges and the five precepts to-day.
10. There were two hundred patients in the hospital yesterday.
11. Seven days hence my father will come to see me.
12. Some householders observe the ten precepts on the fifteenth day.
13. If you do evil, you will be born in the four evil states.
14. If you do good, you will be born in the seven states of happiness.
15. He gave five hundred and received thousand.
16. She brought three presents for her three little sisters.
17. My age is eighteen years.
18. In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a fully Enlightened One in his thirty-fifth year. After becoming a Buddha He preached the Doctrine for forty-five years.

Na attahetu na parassa hetu,
na puttamicche na dhanaṃ na raṭṭhaṃ;

na iccheyya adhammena samiddhimattano,
sa sīlavā paññavā dhammiko siyā.

Not for the sake of oneself or another,
not son nor wealth nor kingdom should one desire,

not by injustice should one wish for own prosperity;
virtuous, wise and righteous he shall be.

In the city of Savatthi, there lived a man with his pregnant wife. He wanted to become a monk so he asked his wife for permission. She told him to wait after the baby is born. When it happened, she again asked him to stay until the child could walk. When the man finally got to be a monk, he took a subject of meditation, practiced diligently and soon attained arahantship.

A few years later he visited his house in order to teach Dhamma to his family. His son became a monk too and soon he also became an Arahant. The wife thought, "If both my husband and my son entered the Order, I'd better go too." So she left the house and became a nun. Eventually she too attained arahantship.

The Buddha was told how the whole family attained arahantship and he replied by this verse. He added, that a wise man works for his liberation and helps others towards the same goal. The awakenment can be realized only after much effort.

An Elementary Pāḷi Course

Lesson XVII

A. Some Irregular Nouns Ending in a

atta[1] (m.) soul, self		
	SINGULAR	PLURAL
Nominative	attā	attāno
Vocative	atta, attā	attāno
Accusative	attānaṃ, attaṃ	attāno
Instrumental	attena, attanā	attanebhi, attanehi
Ablative	attanā, attamhā, attasmā	attanebhi, attanehi
Dative, Genitive	attano	attānaṃ
Locative	attani	attanesu
1. This noun is sometimes used in the sense of a reflexive pronoun.		

rāja (m.) king		
	SINGULAR	PLURAL
Nominative	rājā	rājāno
Vocative	rāja, rājā	rājāno
Accusative	rājānaṃ, rājaṃ	rājāno
Instrumental	raññā, rājena	rājūbhi, rājūhi, rājebhi, rājehi
Ablative	raññā, rājamhā, rājasmā	rājūbhi, rājūhi, rājebhi, rājehi
Dative, Genitive	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
Locative	raññe, rājini, rājamhi, rājasmiṃ	rājusu, rājūsu, rājesu

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B. Conjugations

In Pāḷi there are seven conjugations. They differ according to their respective conjugational signs (Vikaraṇa) which are added on to the roots before the terminations.

There is no definite rule to indicate to which class of conjugation the roots belong.

The conjugations are as follows:

Class		Conjugation sign	Present tense 3rd person
1st	**paca** (v.) to cook	a	pac + a + ti = pacati
	bhū (v.) to be		bhū + a + ti = bhav + a + ti = bhavati
2nd	**rudhi** (v.) to hinder	ṃ ... a	ru-ṃ-dh + a + ti = rundhati
	bhuja (v.) to eat		bhu-ñ-ja + a + ti = bhuñjati
(In the 2nd conjugation too the conjugational sign is a, but ṃ is argumented before the final consonant of the root and is afterwards changed into the nasal of the group-consonant that follows. This rule applies only to the active voice.)			
3rd	**dīp** (v.) to shine	ya	dīp + ya + ti = dippati
	hā (v.) to abandon		hā + ya + ti = hāyati
4th	**su** (v.) to hear	ṇu, ṇā, uṇā	su + ṇā + ti = suṇāti [also: su + ṇu + ti = suṇoti]
	pa + **apa** (v.) to arrive		pa + apa + uṇā + ti = pāpuṇāti
5th	**ji** (v.) to conquer	nā[2]	ji + nā + ti = jināti
6th	**tanu** (v.) to spread	o, yira	tanu + o + ti = tanoti
	kara (v.) to do		kara + o + ti = karoti [also: kara + yira + ti = kayirati]
7th	**cura** (v.) to steal	e, aya	cura + e + ti = coreti [also: cura + aya + ti = corayati]

2. In the conjugation of the root ki, to buy, which belongs to this class, nā is changed into ṇā; e.g. ki + ṇā + ti = kiṇāti.

The initial vowel in this class, not followed by a double consonant, undergoes vuddhi substitute, i.e., a, i and u become ā, e and o respectively.

Words	
amacca (m.)	minister
attha (m.)	matter, good, welfare, meaning
hi (indec.)	indeed
nātha (m.)	lord, refuge
pāsāda (m.)	palace
raṭṭha (n.)	country, kingdom, realm
saṅkilissati (kilisa with saṃ)	is defiled
siyā (v.)	[3rd pers. singular subjunctive of asa] to be
ti (indec.)	thus. This particle is used in quoting the words of others, at the end of sentences, etc.
vihaññati (hana with vi)	perishes
visujjhati (sudha with vi)	is purified

Exercise 17-A

Translate into English.

1. "Ayaṃ me attano attho."
2. "Na me so attā."
3. "Bhagavato etaṃ* atthaṃ āroceyyāma."
4. "Dhammaṃ cara rāja!"
5. "Attā hi attano nātho - Ko hi nātho paro siyā."
6. "Attānaṃ rakkhanto paraṃ rakkhati. Paraṃ rakkhanto attānaṃ rakkhati."
7. Atīte pana amhākaṃ raṭṭhe guṇavā rājā ahosi.
8. Raññā likhitam* idaṃ lekhanaṃ amaccā passantu!
9. Pāpakehi amaccehi rañño ko attho?
10. Amhākaṃ rājānaṃ passituṃ puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.
12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantaṃ vanditvā etam'atthaṃ pucchiṃsu.
13. "Puttā m'atthi dhanaṃ m'atthi - Iti bālo vihaññati

Attā hi attano n'atthi - Kuto puttā kuto dhanaṃ."
14. "Attanā'va kataṃ pāpaṃ - attanā saṅkilissati

Attanā akataṃ pāpaṃ - attanā'va visujjhati."

*ṃ is changed into m.

Exercise 17-B

Translate into Pāḷi.

1. l am my own master.
2. He advised himself.
3. These presents were sent by the king.
4. Good or evil is done by oneself.
5. The ministers taking their own sons went to the palace to see the king.
6. It is not good for kings to get angry with the people.
7. Virtuous kings are always respected by all.
8. He does not know his own good.
9. Righteous kings do not wish to associate with wicked kings.
10. By wisdom is one purified.
11. Ministers obtain wealth by means of kings.
12. He for his own good associates with kings and ministers.
13. Some kings perish on account of their greediness towards the countries of others.
14. The ministers told that matter to the king.
15. He does not shine like a king.

Yo sahassaṃ sahassena, saṅgāme mānuse jine;

ekañca jeyyamattānaṃ sa ve saṅgāmajuttamo.

Whoever in the battlefield should conquer men a thousand by a thousand;

winner of the greatest battle indeed, he should conquer just one: himself.

The picture shows a monk holding a shield of perfect wisdom against the three daughters of Māra - The Lord of Temptations and Ego, namely Rāga (greed), Dosa (hatred) and Moha (delusion).

The highest battle does not take place on the battlefield, or in the political or academic arena, but only in our own minds. The victor of the highest battle is not somebody who conquers millions of enemies, who wins over his opponents, but a person who conquers the most difficult thing - his own mind, together with its defilements. In other words, only an Arahant can be truly called a victor, because he won the final battle and he does not have to "fight" any more.

Māra is neither like the christian Satan, nor a counterpart to any God, but a metaphorical figure which embodies all the defilements of the mind: ill-will, pride, aversion, wrong views, violence, sexual misconduct, drowsiness, indulging in alcohol and drugs, telling lies, idle chatter... in short, everything one must fight and defeat through morality, meditation and wisdom in order to become enlightened and reach the supreme state of Nibbāna.

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Lesson XVIII

A. Declension of satthu and pitu

satthu (m.) teacher		
	SINGULAR	PLURAL
Nominative	satthā	satthāro
Vocative	sattha, satthā	satthāro
Accusative	satthāraṃ	satthāro, satthāre
Instrumental, Ablative	satthārā	satthārebhi, satthārehi
Dative, Genitive	satthu, satthuno, satthussa	satthārānaṃ, satthānaṃ
Locative	satthari	satthāresu, satthusu

bhattu - husband, dātu - giver, jetu - conqueror, kattu - doer, nattu - nephew, ñātu - knower, netu - leader, sotu - hearer , vattu - talker, etc. are declined like satthu.

pitu (m.) father		
	SINGULAR	PLURAL
Nominative	pitā	pitaro
Vocative	pita, pitā	pitaro
Accusative	pitaraṃ	pitaro, pitare
Instrumental, Ablative	pitarā, pitunā	pitūbhi, pitūhi, pitarebhi, pitarehi
Dative, Genitive	pitu, pituno, pitussa	pitarānaṃ, pitūnaṃ, pitunnaṃ, pitānaṃ
Locative	pitari	pitaresu, pitusu
bhātu, brother is declined like pitu.		
mātu, mother is also declined like pitu with the exception of the following:		
	SINGULAR	
Instrumental, Ablative	mātarā, mātuyā	
Dative, Genitive	mātu, mātuyā	
dhītu, duhitu - daughter, are declined like mātu.		

B. Causal Forms (Kārita)

Causals are formed by adding e, aya to roots ending in u and ū, āpe, āpaya to roots ending in ā and all the four or two to the other roots. The terminations are added afterwards. All tenses, moods and participles have their own causal forms. The initial vowel, not followed by a double consonant, often undergoes vuddhi substitute. Sometimes the vuddhi substitutes e and o are changed into aya and ava respectively.

Examples:
paca + e + ti = pāceti - causes to cook
paca + aya + ti = pācayati
paca + āpe + ti = pācāpeti
paca + āpaya + ti = pācāpayati
pācesi, pācayī, pācāpesi, pācāpayī, he caused to cook
pācessati, pācayissati, pācāpessati, pācāpayissati, he will cause to cook

dā + āpe + ti = dāpeti - causes to give
dā + āpaya + ti = dāpayati - causes to give
chidi + e + ti = chindeti - causes to cut
chidi + āpe + ti = chindāpeti - causes to cut
ni + āpe + ti = nayāpeti - causes to lead
gamu + e + ti = gameti - causes to go
su + e + ti = sāveti - causes to hear
bhū + e + ti = bhāveti - develops (lit. causes to become)

Intransitive verbs become transitive, and ordinary transitive verbs take two objects when they assume causal forms.

Examples:
Rukkho patati. The tree falls.
So rukkhaṃ pāteti. He makes the tree fall.
Dāso odanaṃ pacati. The servant is cooking rice.
So dāsaṃ odanaṃ pāceti. He makes the servant cook rice.

Sometimes the agent of the causal verb or, in other words the indirect object is put in the Instrumental case e.g.,
So dāsena odanaṃ pāceti.

In some cases the causal forms modify the original meaning of the verb; e.g.,
vaca - to speak, vāceti - reads.
bhū - to be, bhāveti - develops, cultivates.

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Exercise 18-A

Translate into English.

1. "Nam'atthu* satthuno."
2. "Tayā sutaṃ dhammaṃ amhe'pi sāvehi."
3. Satthā sāvake dhammaṃ desāpeti (or sāvakehi).
4. Pitā puttaṃ gāmaṃ gameti.
5. Mātā attano dhītaraṃ nahāpetvā pāṭhasālaṃ pesesi.
6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.
9. Mātā dhītare satthāraṃ vandāpeti.
10. Ahaṃ mātuyā ca pitarā ca saddhiṃ ārāmaṃ gantvā te dhammaṃ sāvessāmi.
11. Mātula, mayaṃ pana tava nattāro homa. Tasmā no sādhukaṃ uggaṇhāpehi.
12. Satthā sotāre saccāni bodhento gāmā gāmaṃ nagarā nagaraṃ vicarati.
13. Tesaṃ raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharaṃ kārāpetvā te tattha vasāpesi.

*namo + atthu = nam'atthu
atthu - Benedictive mood 3rd person singular of asa - to be.

Exercise 18-B

Translate into Pāḷi.

1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers. They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.

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Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;

dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

One should practise the Dhamma, which is proper,
not that which is improper should one practise;

the Dhammafarer lives happily, in this world and the next.

When the Buddha attained Awakenment, one of his first big journeys took him to the city of Kapilavatthu, where most of his family lived. He stayed at the outskirts of the city, in the Nigrodharama monastery. His father, king Suddhodana, assumed, that his son would come to his palace for food and made a lot of almsfood prepared. However, he did not invite the Buddha, as was necessary.

So the Buddha went on almsround around the city, as was his custom. He asked himself, if this was the proper course of action and realized that all the Buddhas of the past also went on almsround around the city they were born.

Suddhodana heard about it and went to the Buddha, saying, "Why should my son ask for alms in the very city, where he used to travel in a golden palanquin? I am so ashamed!"

The Buddha explained to him that he was only following the old custom of all the Buddhas and did not wish to put Suddhodana to shame. The king finally accepted it and was no longer offended.

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An Elementary Pāḷi Course

Lesson XIX

A. Declension of go

go (m.) bull		
	SINGULAR	PLURAL
Nominative, Vocative	go	gāvo, gavo
Accusative	gāvuṃ, gavaṃ, gāvaṃ	gāvo, gavo
Instrumental	gāvena, gavena	gobhi, gohi
Ablative	gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā	gobhi, gohi
Dative, Genitive	gāvassa, gavassa	gavaṃ, gunnaṃ, gonaṃ
Locative	gāve, gave, gāvamhi, gavamhi, gāvasmiṃ, gavasmiṃ	gosu
mana (n.) mind		
	SINGULAR	PLURAL
Nominative	manaṃ	manā, manāni
Vocative	mana, manā	manāni
Accusative	manaṃ	mane, manāni
Instrumental	mansā, manena	manebhi, manehi
Ablative	manasā, manā, manamhā, manasmā	manebhi, manehi
Dative, Genitive	manaso, manassa	manānaṃ
Locative	manasi, mane, manamhi, manasmiṃ	manesu

The following nouns are declined like mana			
aha	day	sira	head
aya	iron	tama	darkness
ceta	mind	tapa	asceticism, control
chanda	wish, consent, metre	teja	majesty
oja	essence	ura	shoulder
pāya	water, milk	vaca	word
raja	dust	vaya	age
sara	lake	yasa	glory

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B. Perfect Tense (Hīyattanī)

Terminations		
	SINGULAR	PLURAL
3rd person	ā	ū
2nd person	o	ttha
1st person	a	mhā
paca		
	SINGULAR	PLURAL
3rd person	apacā	apacū
2nd person	apaco	apacattha
1st person	apaca, apacaṃ	apacamhā

In this tense, as in the first past tense (Ajjatanī), a is prefixed to the root. Sometimes an additional ṃ is found in the 1st person.

As a rule the Ajjatanī is more commonly used than the Hīyattanī to express the past. It will be safer for the students to adopt the former[1].

1. See lesson VII.

Exercise 19-A

Translate into English.

1. "Etad* avoca satthā."
2. "Bhagavā etam'āha."
3. "Idam'avoca Bhagavā."
4. "Ācariyā evam'āha."
5. "Attham hi nātho saraṇaṃ avoca."
6. "Satthā taṃ itthiṃ āha - 'etissā tava puttaṃ dehī'ti."
7. Eko go tamasi khettaṃ agamā.
8. Vayasā ahaṃ pañca vīsati vassāni.
9. "Manasā saṃvaro sādhu."
10. "Taṃ sādhukaṃ suṇāhi, manasi karohi."
11. Amhākaṃ sattuno pāde mayaṃ sirasā avandamhā.
12. Tava vacasā vā manasā vā mā kiñ ci pāpakaṃ kammaṃ karohi.
13. Ayaṃ nāvā ayasā katā.
14. Satta ahāni mayaṃ kiñci'pi āhāraṃ na abhuñjamhā.
15. Mayhaṃ bhātā gonaṃ tiṇaṃ adā.

*Etaṃ + avoca = Etad avoca.

Exercise 19-B

Translate into Pāḷi.

1. There is no dust in this street.
2. The consent of the sick monks should be taken.
3. Fathers carry their sons on their shoulders.
4. My father is 45 years of age.
5. The World was in darkness for four days.
6. We should purify our own mind.
7. A fruit from the tree fell on my head.
8. The farmers caused their sons to give grass to the cattle and went to the city.
9. People reverence him on account of his asceticism.
10. In glory may you shine like the moon.
11. The king by his majesty conquered all the people.
12. They have no anger in their minds.
13. The cattle do not drink the water of this lake.
14. There is no essence in this milk.

Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitaṃ;

kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.

Earning to be a human is not easy, the mortal life is hard;

hearing the good teachings is not easy, the arising of the Buddhas is rare.

During the times of the past Buddha Kassapa, there was a monk. Once he committed a wrong deed and was tormented by regret. He was not able to overcome this and concentrate on his practice. Therefore he made no progress and was reborn as a Naga. Nagas are mythological beings, snakes that can change into humans. They are believed to have miraculous powers.

This Naga's name was Erakapatta. He had a beautiful daughter. He announced that whoever could answer her questions, could marry her. Many young men tried but nobody was successful.

Once a young man named Uttara was on his way to try to answer the questions. The Buddha saw that he was very close to attaining the first stage of Awakenment, therefore he taught him answers to the questions. Immediately, Uttara attained the first stage. As a result, he had no longer desire for the Naga princess. But he still went there to answer her questions.

The girl asked: "Who is a ruler?

Uttara replied: "Who controls his six senses."

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"Is someone overpowered by moral defilements to be called a ruler?"

"No, only who is free from moral defilements can be called a ruler."

"What ruler is free from moral defilements?"

"One who is free from selfishness."

"Who is to be called a fool?"

"One who strives after sensual pleasures is a fool."

Uttara then answered many more questions. When Erakapatta found out that somebody was able to answer, he realized that a Buddha was again in this world. He asked Uttara to take him to the Buddha. There he paid homage to the Buddha and related his story.

The Buddha replied with this verse, saying that it is extremely rare to be born as a human being, and even rarer to be able to hear the Dhamma from the mouth of a Buddha.

At the end of the discourse many monks attained Arahantship or at least the first stage of Awakenment.

An Elementary Pāḷi Course

Lesson XX

Compounds (Samāsa)

A Samāsa is a compound which is composed of two or more simple words.

As a rule only the final member of the compound takes the case terminations. The preceding members, with a few exceptions, drop their case endings and assume their bases.

The component parts of the compound are combined, wherever necessary, according to the rules of Sandhi.

In Pāḷi there are five classes of compounds, viz.:
1. Adjectival Compounds (Kammadhāraya),
2. Case Compounds (Tappurissa),
3. Copulative Compounds (Dvanda),
4. Attributive Compounds(Bahubbīhi) and
5. Adverbial Compounds (Avyayībhāva).

1. An Adjectival Compound (Kammadhāraya) is that which is formed by combining a substantive with an adjective, or a noun in apposition, or an indeclinable used in an adjectival sense, as its prior member.

In some instances the qualifying adjective follows the noun.

Examples		
taruṇo-puriso	taruṇapuriso (m)	young man
taruṇī-kaññā	taruṇakaññā (f)	young maiden
taruṇaṃ-phalaṃ	taruṇaphalaṃ (n)	young fruit
Sumedho-paṇḍito	sumedhapaṇḍito	Sumedha the wise or wise Sumedha
mukham'eva cando	mukhacando	moon-face
sīlam'eva dhanaṃ	sīladhanaṃ	wealth of virtue
su-jano	sujano	good man
na-kusalaṃ	akusalaṃ	immoral or non-moral
na-asso	anasso	non-horse (mule)
na-manusso	amanusso	non-man (a spirit)

Na followed by a consonant is changed into a, and into an when followed by a vowel.

Those Adjectival Compounds that have a numeral as their first member are in Pāḷi known as Digu Samāsa (Numerical Compounds).

They generally take the neuter singular when they imply an aggregate.

Examples		
dve-aṅguliyo	dvaṅgulaṃ	two-finger
tayo-lokā	tilokaṃ	three-fold world
catasso-disā	catuddisaṃ	four-fold direction
cattāri-saccāni	catusaccaṃ	four-fold truth
satta-ahāni	sattāhaṃ	week

They do not take the neuter singular when they do not imply an aggregate.

Examples		
Eko-putto	ekaputto	one son
Tayo-bhava	tibhavā	three existences
Cattasso-disā	catuddisā	four directions

2. A Case Compound[1](Tappurisa) is that which is formed by combining a substantive with another substantive belonging to any one of the oblique cases, by dropping its case endings. In some exceptional cases, however, the preceding members retain their case endings. These compounds take the gender of the final member and are declined accordingly.[1]According to Saṃskrit grammarians this class of compounds is known as Determinative Compound.

With the exception of the Nominative and Vocative cases all the other oblique cases go to form these compounds.

Examples			
1.	Dutiyā - Accusative	gāmaṃ-gato = gāmagato	he who has gone to the village
		sivaṃ-karo = sivaṃkaro[2]	blessings-bestower
2.	Tatiyā - Ablative of Agent	Buddhena-desito = Buddhadesito	preached by the Buddha
3.	Karaṇa - Instrumental	asinā-kalaho = asikalaho	sword-fight
4.	Catutthī - Dative	lokassa-hito = lokahito	beneficial to the world
5.	Pañcamī - Ablative	corasmā-bhayaṃ = corabhayaṃ	fear from thief
6.	Chaṭṭhī - Genitive	Buddhassa-dhammo = Buddhadhammo	Buddha's Doctrine
7.	Sattamī - Locative	vane-vāso = vanavāso	residence in the forest
		ante-vāsiko = antevāsiko[2]	pupil (lit. he who lives near)

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² The case endings are retained in these instances.

3. A Copulative Compound (Dvanda) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle ca.

(a) These compounds generally take the plural and the gender of the final member when the component members are viewed separately.
(b) If they collectively imply an aggregate, they take the neuter singular.

Examples		
a.	cando ca suriyo ca = candasuriyā³	moon and sun
	narā ca nāriyo ca = naranāriyo	men and women
b.	nāmañ ca rūpañ ca = nāmarūpaṃ	mind and matter
	sukhañ ca dukkhañ ca = sukhadukkhaṃ	happiness and pain
	hatthi ca gavo ca assā ca = hatthigavāssaṃ	elephants, cattle, and horses

³ Words with fewer syllables are often placed first.

4. An Attributive Compound⁴ (Bahubbīhi) is that in which the component members collectively denote something else than what is originally expressed by them.

These compounds assume the gender of the implied object and are declined accordingly.

⁴ Words with fewer syllables are often placed first.

Examples:
Pīta means yellow; ambara, garment; but pītambaro means he who has a yellow garment,
Āgata, come; samaṇa, ascetic; āgatasamaṇo, the place to which ascetics have come, i.e., a monastery.
Diṭṭho, seen; dhammo, Truth; diṭṭhadhammo, by whom the Truth has been seen, i.e., a Saint.
Ni, free from; taṇhā craving; nittaṇho, he who is free from craving, i.e., an Arahant.

5. An Adverbial Compound (Avyayībhāva) is that which has as its first member a prefix (upasagga) or an indeclinable (nipāta), not used in an adjectival sense⁵, but used in determining the sense of the final member. The Adverbial Compounds generally take the neuter gender and are indeclinable. They are treated like the nominative singular of neuter substantives.

If the final member of these compounds ends in a or ā, the neuter termination ṃ is affixed; otherwise the final vowel is retained except in cases of long vowels which are shortened.

⁵ See Adjectival Compounds.

Examples	
Prefixes:	
anu-pubba = anupubbaṃ	in due course, in regular succession
adhi-itthī = adhitthi	in a woman or relating to a woman
upa-gaṅgā = upagaṅgaṃ	near a river (riverside place)
upa-nagara = upanagaraṃ	near a city, i.e., a suburb
Indeclinables:	
yathā-bala = yathābalaṃ	according to strength
yathā-kama = yathākkamaṃ	according to order
yathā-vuddha = yathāvuddhaṃ	according to seniority
yathā-satti = yathāsatti	according to one's ability
yāva-attha = yāvadatthaṃ	as one wishes, as much as required
yāva-jīva = yāvajīvaṃ	till life lasts
pacchā-bhatta = pacchābhattaṃ	after meal, i.e., after-noon

Mixed Compounds

When a compound is further compounded with another single word or compound it is treated as a mixed compound.

Examples	
setaṃ-vatthaṃ = setavatthaṃ	white cloth - adj. comp.
pituno-setavatthaṃ = pitusetavatthaṃ	father's white cloth - case comp.
puttā ca dhītaro ca = puttadhītaro	sons and daughters - copulative comp.
mahantani gharāni = mahāgharāni	big houses - adj. comp.
puttadhītarānaṃ mahāgharāni = puttadhītumahāgharāni	the big houses of sons and daughters - case comp.

Exercise 20-A

Translate into English.

1. "Sabbadānaṃ dhammadānaṃ jināti."
2. "Ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmi."
3. "Tisaraṇena saddhiṃ pañcasīlaṃ detha me bhante."
4. "Iti'pi so Bhagavā arahaṃ, sammā-sambuddho, ... satthā devamanussānaṃ....."
5. "Mātāpitā disā pubbā, ācariyā dakkhiṇā disā."
6. Paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā hatthigavāssaṃ vā na anugacchanti (follow).
7. Eho taruṇavejjo vejjakammaṃ karonto gāmanagaresu vicarati.
8. Dārakadārikāyo tesaṃ mātāpitunnaṃ ovāde ṭhatvā kiñci'pi pāpakammaṃ na karonti.
9. Sītodakaṃ vā uṇhodakaṃ vā āhara.
10. Amhākaṃ Buddho pana pubbe Sumedhapaṇḍito nāma ahosi.
11. Sattasu dhanesu saddhādhanaṃ pana paṭhamaṃ; sīladhanaṃ dutiyaṃ, paññādhanaṃ sattamaṃ.
12. Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbaṃ.
13. Ahaṃ khīṇāsave vā na diṭṭhapubbo, satthudhammaṃ vā na sutapubbo.
14. Itthipurisā sukhadukkhaṃ bhuñjamānā tibhave vicaranti.
15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiṃsu.
16. Mayhaṃ antevāsikesu dve brahmacārino saddhācetasā Buddhadesitaṃ dhammaṃ sutvā samaṇadhammaṃ katvā diṭṭhadhammā ahesuṃ.

Exercise 20-B

Translate into Pāḷi.

1. The boys and girls are studying diligently.
2. The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.
3. Sons and daughters should respect their parents.
4. Little children wash their hands and feet with hot water.
5. O young men! You should not associate with evil friends.
6. Sun and Moon shine in the sky.
7. My brother's son is a pupil teacher in a village-school.
8. Great beings are born amongst men for the good of the world.
9. In this vessel is well-water and in that is sea-water.
10. The lion is the king of quadrupeds.
11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.
12. These chairs and beds were washed by the servants and maid-servants to-day.
13. May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
14. There is no fear of death to the Saints.
15. Never before have I seen white elephants or blue horses.
16. By this gift of Truth may I be an all-knowing Buddha!

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;

sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ.

The giving up of all evil, the practice of good,

the purification of one's mind; this is the instruction of the Buddhas.

This gatha, simply said, is Buddhism in a nutshell. Truly, what can be explained and expanded in hundreds of books, can be also abbreviated into three main guidelines. Not doing evil deeds - the first step on the road to Awakenment. But what exactly are "evil deeds"? A deed is considered evil if it brings suffering to any living being. After one refrains from doing evil deeds one needs to do good deeds - to "gather" them like flowers. Good deeds are deeds that help living beings. They are based on loving kindness, compassion, sympathetic joy and equanimity. In order to be able to do so, one must cultivate these feelings in one's heart and mind. These two steps are only preparatory stages to the final and most important action - purification of mind. The first two stages are here to prepare our mind for the highest goal. Without them it would be indeed impossible to purify our minds, for a mind that harbors evil thoughts can not purify itself.

The last verse mentions that this is the teaching of the buddhas. Why is the plural form used here? The historical Buddha Shakyamuni is believed to be just one from the long succession of Awakened beings, buddhas, who reach the nirvana by themselves and the become teachers of the Dhamma. And as this verse states, their teachings might differ, but these three basic patterns do not change in either of them. Therefore, these lines can truly be described as the very core of Buddha's teaching.

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Lesson XXI

Indeclinables (Avyaya)

An Avyaya is that whose form remains the same in all genders, numbers, and cases, without undergoing any change.

There are two kinds of Avyayas, viz.: Upasagga and Nipāta.

An Upasagga (prefix) is an indeclinable word which possesses an independent meaning and which, when prefixed to substantives and verbs, usually modifies their original sense.

These Upasaggas correspond to prefixes in Latin and sometimes to prepositions in English.

A Nipāta is an indeclinable word which may stand either before or after another word.

These Nipātas comprise particles, adverbs, conjunctions and interjections in English.

Prefixes

There are twenty Upasaggas or prefixes in Pāḷi.

1. Ā -- up to, until, as far as, around, reversing to.

āpabbata, as far as the rock;
āgacchati, comes (gacchati, goes);
āharati, brings (harati, carries).

2. Abhi -- to, unto, forward, towards, high, great, special, over.

abhigacchati, goes near to, goes forward;
abhikkhamati, goes forward;
abhidhamma, higher Doctrine;
abhiññā, higher knowledge, special knowledge;
abhijānāti, perceives (jānati, knows);
abhibhavati, overcomes (bhavati, is);
abhimukha, facing towards;
abhimaṅgala, special or high festival.

3. Adhi -- in, upon, above, over, great, excessive.

adhivasati, dwells in;
adhisessati, will lie upon;
adhitiṭṭhati, stands on, stands above;
adhibhū, lord, master (bhū, to be);
adhibhūta, overcome, mastered;
adhisīla, higher morality;
adhisīta, very cold;
adhigacchati, enters upon, attains, acquires.

4. Anu -- after, like, behind, along, under, sub, according to.

anugacchati, goes after, follows;
anunāyaka, sub-chief;
anurājā, following king, successor;
anulomato, in accordance with.

5. Apa -- away, from, away from.

apasālāya, from the hall;
apagacchati, goes away;
apavāda, blame, abuse (vāda, speech).

6. Api -- sometimes contracted to 'pi', over, near to.

apidhāna, pidhāna, pidahana, lid, cover.

7. Ati -- very, over, beyond, excessive.

atisundara, very beautiful;
atikkamati, goes beyond, transgresses;
atigacchati, overcomes.

8. Ava -- often contracted to "o", down, away, off, around.

avakkamati, okkamati, steps down, descends;
avaharati, takes away, removes;
avajānāti, despises (jānāti, knows);
avamaññati, looks down upon;
avabodha, full knowledge;
avacarati, goes through, traverses.

9. Du -- bad, difficult.

duggati, evil state;
duddama, difficult to tame;
duranubodha, difficult of comprehension.

10. Ni -- away, in, into, down, free from, down wards, without, great.

niggacchati, goes away;
nikkhamati, goes away, departs;
nidahati, lays aside;
nirāhāra, without food;
nicaya, great collection, accumulation;
nigama, market town;
nikhaṇati, digs into, bury;
nivattati, ceases, turns back.

11. Nī -- away, without, outwards, out of.

nīharati, takes away, draws out;
nīroga, healthy, without disease;
nīrasa, sapless, tasteless.

12. Pa -- forward, forth, in, chief.

pabala, very strong;
payāti, goes forth;
pakkhipati, throws in, puts in;
pakkamati, sets out, goes away.

13. Parā -- away, aside, back, opposed to.

parābhava, decline, ruin (lit. away from being);
parājaya, defeat (lit. away from, or opposed to, victory);
parakkamati, puts forth one's strength, strives.

14. Pari -- around, about, complete.

paridahati, puts on;
paridhāvati, runs about;
parikkhipati, throws around, surround;
parisuddha, complete purity.

15. Paṭi (frequently changed into "paṭi") -- again, against, towards, back.

paṭikkamati, steps backwards, retreats;
paṭideti, gives in return;
paṭivadati, answers (lit. speaks in return);
paṭilomaṃ, backwards;
paṭisotaṃ, against the stream;
patirūpaṃ, counterfeit, suitable;
patirāja, hostile king;
patilekhana, letter in reply.

16. Saṃ -- with, together, self.

sambuddha, self enlightened;
samāgacchati, comes together, assembles;
sameti, meets together;
saṃharati, collects, folds up;
saṅkhipati, condenses (lit. throws together);
saṅgaha, collection;
sammukha, face to face with.

17. Su -- good, well, thoroughly, excellent.

sugati, happy state;
sujana, good man;
sudesita, well-preached;
subhāvita, thoroughly practised;
sudubbala, very weak;
sukara, easy to do.

18. U -- up, above, away.

uggacchati, rises;
ukkhipati, throws upwards;
ucchindati, cuts off;
uttarati, comes up, ascends;
udaya, rise, beginning.

19. Upa -- near, towards, next, by the side of, sub, below, less, strong.

upagacchati, goes near;
upasākhā, minor branch;
upadhāvati, runs up to;
uparājā, viceroy;
upakaṇṇa, into the ear;
upakaḍḍhati, drags down;
upādāna, attachment, clinging (lit. strong or firm hold).

20. Vi -- apart, separate, not, free from, special, around, clear, different, opposed to.

vimala, stainless;
vibhava, power or free from existence;
vigata, separated, disappeared;
vicarati, wanders about;
visoka, free from sorrow;
vikkhipati, scatters;
vipassati, sees clearly;
visama, not equal, uneven;
vicchindati, cuts off;
vimutti, perfect release;
viloma, reverse;
vimukha, averted (lit. face away);
vyākaroti, expounds.

Of the above prefixes abhi, anu, pati, and pari are sometimes used after the words.

Frequently the consonant following du, ni, and u, and sometimes vi, is duplicated. If the consonant is aspirated, the first duplicated one is changed into the same unaspirated consonant.

Before a vowel, r is augmented in the case of du and ni, d in the case of u, and y in the case of vi.

Exercise 21-A

Translate into English.

1. "Mā nivatta abhikkama."
2. Puttadhītūhi mātāpitaro yathāsatti saṅgahetabbā.
3. Idh'āgacchatha, bhikkhavo, yathābuddhaṃ vandatha.
4. Sace'pi dujjanā yāvajīvaṃ sujane bhajeyyuṃ tesaṃ koci'pi attho na bhaveyya.
5. Sudesitaṃ Buddhadhammaṃ uggaṇhāmi yathābalaṃ.
6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṃ uppajjanti.
7. *Tāv'āhaṃ Pālibhāsaṃ uggaṇhāmi. Api ca kho pana** tassa bhāsāya paṭilekhanaṃ likhituṃ vāyamāmi.
8. Tass'antevāsikā gāmanigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇiṃsu.
9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahosi.
10. "Iti h'etaṃ vijānāhi paṭhamo so parābhavo."
11. Duranubodhaṃ abhidhammaṃ yathābalaṃ paṇḍitā-sotūnaṃ desetuṃ vaṭṭati***.
12. Uparājā paṭirājānaṃ abhibhavituṃ upanagaraṃ gato.
13. Sattasattāhaṃ so nirāhāro'va vane vasi.
14. Mahāseṭṭhino corabhayena yathāsukhaṃ na supiṃsu.
15. "Attā hi kira duddamo."

* tāva = still.
** api ca kho pana = nevertheless.
*** vaṭṭati = it is fit.

Exercise 21-B

Translate into Pāḷi.

1. The viceroy became the king in due course.
2. You should sit according to seniority.
3. Just when the sun had set they in due course arrived in the suburb.
4. Husbands should treat their wives and children according to their might.
5. Good men and bad men do not always come together.
6. I shall try to be a celibate as long as I live.
7. It is not right to sleep after meals as one wishes.
8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.
9. Boys, I shall question you now. You must give answers according to order.
10. Pupils follow their teachers according to their ability.
11. Take as much as you require and go away from this home.
12. It is not right for good men to look down upon bad men and women.
13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.
14. When the moon arises darkness disappears.
15. Healthy people do not eat and sleep as much as they like.

Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;

cattāri ariyasaccāni, sammappaññāya passati.

And (he) who has gone to refuge, to the Buddha, Dhamma and Sangha;

sees thoroughly with wisdom the four noble truths.

The Triple Gem, the Buddha (Awakened One), the Dhamma (his teaching) and the Sangha (the community of his followers) are the highest possible refuge, because the Buddha has reached Awakenment, the Dhamma is the teaching how to reach this goal and the Sangha is the community of people who are on the way to reach it.

Having taken refuge in this Triple Gem, one can clearly see the Four Noble Truths, the most important of all the Buddhist teachings. They are:

1) The truth of Suffering,

2) The truth of Origin of Suffering,

3) The truth of Extinction of Suffering and

4) The truth of the Path, leading to the Extinction of Suffering.

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Lesson XXII

Taddhita - Nominal Derivatives

Words formed by adding suffixes to the bases of substantives, primary or derived from roots, adjectives, etc. are called Taddhita.

Some of these derivatives are treated as nouns and adjectives, and are declined accordingly. A few others are treated as indeclinables.

There are many such suffixes which are used in various senses. The following are the principal ones of these:

1. A is used to signify possession, pedigree, etc.

In this case the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples:
paññā + a = pañña (m. nom. sing. pañño), he who has wisdom, or wise.
saddhā + a = saddha (m. nom. sing. saddho), he who has faith, or faithful; devotional.
Vasiṭṭh + a = Vāsiṭṭha - vāsiṭṭho, son of Vasiṭṭha; vāsiṭṭhī, daughter of Vasiṭṭha; vāsiṭṭhaṃ, Vasiṭṭha clan.

2. Ika[1] is used to signify 'pertaining to', 'mixed with', 'crossing', 'versed in', 'engaged in', etc.

In this case too the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples:
dhamma + ika = dhammika, righteous.
kāya + ika = kāyika, bodily.
nagara + ika = nāgarika, pertaining to the city, i.e. urban.
loka + ika = lokika, worldly.
loṇa + ika = loṇika, mixed with salt.
nāvā + ika = nāvika, navigator, he who crosses in a ship.
magga + ika = maggika, traveller.
vinaya + ika = venayika, he who studies vinaya.
bhaṇḍāgāra + ika = bhaṇḍāgārika, treasurer.

[1] English: -ish and -ic, as in hellish or heroic.

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3. Ima and iya are also used to signify 'pertaining to'.

Examples:
anta + ima = antima, last.
majjha + ima = majjhima, middle, central.
loka + iya = lokiya, worldly.

4. I, ika, ima, mantu, vantu, and vī are used to signify possession.

Examples:
daṇḍa + ī = daṇḍī, he who has a stick.
chatta + ī = chattī, he who has an umbrella.
putta + ika = puttika, he who has sons.
daṇḍa + ika = daṇḍika, he who has a stick.
putta + ima = puttima, he who has sons.
dhiti + mantu = dhitimantu, courageous.
bandhu + mantu = bandhumantu, he who has relatives.
guṇa + vantu = guṇavantu, virtuous.
medhā + vī = medhāvī, he who has wisdom.

5. Maya is used in the sense of 'made of'.

Examples:
aya + maya = ayomaya, made of iron.
dāru + maya = dārumaya, wooden.
mana + maya = manomaya[2], mental.
rajata + maya = rajatamaya, made of silver.
suvaṇṇa + maya = suvaṇṇamaya, or sovaṇṇamaya, golden.

[2] Mana and other words similarly declined, when combined with another word or with the suffix maya, change their final vowel a into o. See Lesson XIX.

6. Tā is used to signify collection, state, or quality. The derivatives thus formed are always in the feminine.

Examples:
gāma + tā = gāmatā, collection of villages.
jana + tā = janatā, multitude.
bāla + tā = bālatā, ignorance, childhood.
dhamma + tā = dhammatā, state of things, nature.
manussa + tā = manussatā, manhood.

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7. Tta[3] and ya are also used to signify state or quality[4]. The derivatives thus formed are in the neuter.

In the case of ya, the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples:
aroga + ya = ārogya, health, freedom from disease.
bāla + ya = bālya, ignorance, childhood.
bāla + tta = bālatta, ignorance.
manussa + tta = manussatta, manhood.
nīla + tta = nīlatta, blueness.
paṇḍita + ya = pāṇḍitya, and paṇḍicca, wisdom.

[3] Saṃskrt, tvam; English "dom", Kingdom.

[4] Sometimes the word bhāva, which means nature or state, is combined with other words to express state or quality, e.g., purisabhāva, manhood; itthibhāva, womanhood, etc.

8. Tara and iya are used to express the comparative degree, and tama and iṭṭha, the superlative degree.

Examples		
POSITIVE	COMPARATIVE	SUPERLATIVE
bāla, young, ignorant	bālatara	bālatama
dhamma, religious, righteous	dhammiya	dhammiṭṭha
guṇa, virtuous	guṇiya	guṇiṭṭha
medha, wise	medhiya	medhiṭṭha
paṇīta, noble	paṇītatara	paṇītatama
pāpa, evil	pāpatara, pāpiya	pāpatama, pāpiṭṭha
appa, little, few	appatara, fewer	appatama, fewest
appa, young	kaniya, younger	kaniṭṭha, youngest
pasattha, good	seyya, better	seṭṭha, best
vuddha, old	jeyya, older	jeṭṭha, oldest

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9. Ka is affixed to numerals to denote a group.

Examples:
eka + ka = ekaka, one-group; unit; groups of singles.
dvi + ka = dvika, two-group; dyad ; twofold group.
catu + ka = catukka, four-group; tetrad ; threefold group.

These derivatives take either the masculine or the neuter.

10. Kkhattuṃ is affixed to numerals to denote the number of times.

Examples:
eka + kkhattuṃ = ekakkhattuṃ, once.
dvi + kkhattuṃ = dvikkhattuṃ, twice.

11. Dhā is affixed to numerals, so and thā to others, to form distributive adverbs.

Examples:
eka + dhā = ekadhā, in one way.
pañca + dhā = pañcadhā, in five ways, fivefold.
bahu + dhā = bahudhā, in many ways, manifold.
attha + so = atthaso, according to the meaning.
sabba + so = sabbaso, in every way.
añña + thā = aññathā, in another way, differently.
sabba + thā = sabbathā, in every way.

These last two classes of derivatives are treated as declinables.

It should be understood that some comparatives and superlatives are formed by prefixing ati, and atīva or ativiya to the positive respectively.

Exercise 22-A

Translate into English.

1. "Rājā bhavatu dhammiko."
2. "Socati puttehi puttimā."
3. Tava paṇḍiccena mama kiṃ payojanaṃ?
4. Ahaṃ mama mātāpitare sadā dvikkhattuṃ vandāmi.
5. Manussattam'pi labhitvā kasmā tumhe puññaṃ na karotha?
6. Eso saddho dāyako sabbadā sīlaṃ sammā rakkhati.
7. Sabbesu devamanussesu sammā-sambuddho pana seṭṭho hoti.
8. Imesaṃ dvinnaṃ sāvkānaṃ ayaṃ pana jeyyo seyyo ca hoti.
9. Tasmiṃ āpaṇe vāṇijo, dārumayabhaṇḍāni na vikkiṇāti.
10. Yo saddho vā pañño vā yaṃ yaṃ desaṃ gacchati so tatth'eva pūjito hoti.
11. Mahāraññō kaniṭṭhaputto imasmiṃ raṭṭhe seṭṭharājabhaṇḍāgāriko hoti.
12. Amhākaṃ antevāsikānaṃ kaṇiyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññapāpaṃ katvā sugatiduggatīsu uppajjitvā bahudhā kāyikasukhadukkhaṃ bhuñjanti.
14. "Tesaṃ saccena sīlena - khantimettabalenaca
Te pi tvaṃ anurakkhantu - ārogyena sukhena ca."

Exercise 22-B

Translate into Pāḷi.

1. What is the good of your manhood if you do no good to others?
2. Every bodily deed is mind-made.
3. His eldest brother is the most virtuous boy in the school.
4. The great multitude sat in the hall in different ways.
5. Health is the best wealth.
6. It is a Buddha who understands the nature of a Buddha in every way.
7. I went to see the treasurer several times.
8. All ships are not made of iron.
9. What is the use of worldly goods to monks and nuns?
10. He advised me in every way to strive to attain Buddhahood.
11. Twice I wrote to him, but he did not send a reply even once.
12. My youngest brother is the wisest of all.
13. The righteous and wise men are very few.
14. Wooden beds are better than iron* beds.

*Use the Ablative case.

Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;

ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

Suffering, the origin of suffering, and the overcoming of suffering;

and the noble eightfold path leading to the overcoming of suffering.

These are so called Four Noble Truths, one of the most important teachings of the Buddha. They are:

1) The Truth of Suffering: everything in this world is connected with pain and suffering.

2) The truth of Origin of Suffering: the root of suffering is our craving.

3) The truth of Extinction of Suffering: by destroying the craving we also destroy all the suffering.

4) The truth of the Path, leading to the Extinction of Suffering: this can be done by following the Noble Eightfold Path: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

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Lesson XXIII

Kitaka - Verbal Derivatives

Words formed by adding suffixes to verbal roots are called Kitaka.

There are several such suffixes which are used in various senses.

A few of the important ones are given below:

1. A is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes Vuddhi substitute.

Examples		
bhū	+ a	= bhava, becoming, existence.
		= bhava, condition.
budha	+ a	= bodha, understanding.
dusa	+ a	= dosa, anger, hatred.
ji	+ a	= jaya, victory.
khī	+ a	= khaya, destruction.
lubha	+ a	= lobha, covetousness, greed, lust.
muha	+ a	= moha, ignorance, delusion.
pata	+ a	= pāta, fall.
pada	+ a	= pāda, foot (by which one walks).
ruja	+ a	= roga, disease.

2. A is also affixed to roots when the words forming their objects are prefixed to them. The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes Vuddhi substitute.

Examples			
annaṃ	+ dā	+ a	= annada, giver of food.
balaṃ	+ dā	+ a	= balada, strength-giver.
dhammaṃ	+ dhara	+ a	= dhammadhara, one versed in the Doctrine.
dinaṃ	+ kara	+ a	= dinakara, maker of the day, (sun).
kumbhaṃ	+ kara	+ a	= kumbhakāra, potter.
rathaṃ	+ kara	+ a	= rathakāra, coach-builder.
mālā	+ kara	+ a	= mālākāra, garland-maker.

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3. A is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.

Examples			
pādena	+ pā	+ a =	pādapa, tree (lit. drinking with the foot).
bhujena	+ gamu	+ a =	bhujaga, snake (lit. going zigzag).
kammato	+ jana	+ a =	kammaja, action-born.
vane	+ cara	+ a =	vanacara, forest-wanderer.
vārimhi	+ jana	+ a =	vārija, water-born, aquatic.

4. In the case of aka the initial vowel of the root frequently undergoes Vuddhi substitute, and monosyllabic roots ending in a take an augment y, and those ending in i and u change into aya and ava respectively before the suffix.

Aka and tu are affixed to roots to denote the agent of the action.

In the case of tu, the initial vowel of monosyllabic roots undergoes Vuddhi substitute and the final syllable of others are sometimes changed into t.

Examples		
dā	+ aka	= dāyaka, giver, supporter.
ni	+ aka	= nāyaka, leader.
sa	+ aka	= sāvaka, hearer, disciple.
bhuji	+ aka	= bhojaka, eater
gamu	+ aka	= gamaka, goer.
jana	+ aka	= janaka, father (producer).
kara	+ aka	= kāraka, doer.
dā	+ tu	= dātu, giver.
ni	+ tu	= netu, leader.
su	+ tu	= sotu, hearer.
ñā	+ tu	= ñātu, knower.
bhara	+ tu	= bhattu, husband (supporter).
gamu	+ tu	= gantu[1], goer.
kara	+ tu	= kattu, doer.
vācā	+ tu	= vattu, speaker.

[1] Here, m is changed into n.

5. Ana and ti are affixed to roots to form neuter and feminine abstract nouns respectively.

Examples		
dā	+ ana	= dāna, giving, alms.
nī	+ ana	= nayana, leading.
su	+ ana	= savana, hearing.
gamu	+ ana	= gamana, going.
kara	+ aṇa	= karaṇa, doing.
mara (to die)	+ ana	= maraṇa, death, dying.

Before ti sometimes the final syllable of the root is dropped, and at times it is changed into t.

gamu	+ ti	= gati, condition of birth.
gī (to sing)	+ ti	= gīti, song.
muca	+ ti	= mutti, release.
pā	+ ti	= pīti, drinking.
ramu (to sport)	+ ti	= rati, sport, attachment.
sara (to remember)	+ ti	= sati, recollection, memory.
su	+ ti	= suti, hearing.
ṭhā	+ ti	= ṭhiti, state.
thu (to praise)	+ ti	= thuti, praise.

6. Anīya and ya are affixed to roots in the sense of ought to be, fit to be, fit for, worthy of. If the root ends in a and ā, the suffix ya is changed into eyya.

Examples			
kara	+ anīya =	karaṇīya[2], ought to be done.	
pā	+ anīya =	pānīya, fit to be drunk, (water).	
pūja	+ anīya =	pūjanīya, worthy of offering.	
su	+ anīya =	savanīya, fit to be heard.	
dā	+ ya	+ eyya =	deyya, fit to be given.
gāha	+ ya =	(gahya, becomes) gayha, fit to be taken.	
ñā	+ ya	+ eyya =	ñeyya, ought to be known, should be understood.
pā	+ ya	+ eyya =	peyya, ought to be drunk, drinkable.

[2] After r, the dental n is changed into cerebral ṇ.

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Some irregular forms		
bhuji	+ ya	= bhojja, fit to be eaten, edible.
mada	+ ya	= majja, fit for intoxication, intoxicating.
khāda	+ ya	= khajja, edible.
garaha	+ ya	= gārayha, blamable.
vada	+ ya	= vajja, fit to be said, (fault).
yuja	+ ya	= yogga, suitable.

7. Ī and ana are affixed to roots in the sense of disposed to, in the habit of. The initial vowel undergoes Vuddhi substitute.

Examples		
brahmaṃ cara	+ ī	= brahmacārī, one who is in the habit of leading a noble life (celibate).
dhammaṃ vada	+ ī	= dhammavādī, one who is in the habit of expounding the Doctrine.
saccaṃ vada	+ ī	= saccavādī, one who is disposed to speak the truth, truthful.
sādhu sīla	+ ī	= sādhusālī, good-natured one.
pāpa kara	+ ī	= pāpakārī, evil-doer, one who is disposed to evil.
kudha	+ ana	= kodhana, disposed to anger, angry.
bhāsa	+ ana	= bhāsana, garrulous.
ghusa	+ ana	= ghosana, sounding, noisy.
kampa	+ ana	= kampana, shaky.

8. The infinitives, which are also treated as verbal derivatives formed by adding tuṃ to the roots, are compounded with kama in the sense of 'desirous of', 'wishing' by dropping their niggahita. The Desideratives thus formed are declined like compound words.

Examples	
bhuñjituṃ kāma =	bhuñjitukāma, wishing to eat.
	bhuñjitukāmena, by one who wishes to eat.
	bhuñjitukāmassa, to one who wishes to eat.
gantuṃ kāma =	gantukāma, desirous of going, wishing to go.
pacituṃ kāma =	pacitukāma, wishing to cook.
kātuṃ kāma =	kattukāma, wishing to do.

It should be understood that infinitives and all kinds of participles which have already been dealt with, are also treated as Kitakas.

Exercise 23-A

Translate into English.

1. "Kiṃ dado balado hoti - kiṃ dado hoti vaṇṇado.
Kiṃ dado sukhado hoti - kiṃ dado hoti cakkhudo?"
2. "Annado balado hoti - vatthado hoti vaṇṇado
Yānado sukhado hoti - dīpado hoti cakkhudo."
3. Maggo atthi maggiko n'atthi, gamanaṃ atthi
gamako n'atthi, kammaṃ atthi kārako na'tthi.
4. "Dhammapīti sukhaṃ seti."
5. "Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca."
6. "Sabbapāpassa akaraṇaṃ."
7. "Pāpānaṃ akaraṇaṃ sukhaṃ."
8. Sabbadānaṃ dhammadānaṃ jināti
Sabbaṃ rasaṃ dhammarasaṃ jināti,
Sabbaṃ ratiṃ dhammaratiṃ jināti,
Taṇhakkhayo sabbadukkhaṃ janāti."
9. Yo sāvako kāyena vā vācāya vā cetasā vā kiñci'pi pāpaṃ kammaṃ na karoti so
hoti Dhammadharo, Dhammavādī.
10. Tava thutiyā me payojanaṃ n'atthi.
11. Saccavādino sadā pūjanīyā honti.
12. Sampattivipattīsu akampanacitto hohi.
13. Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato nikkhamiṃsu.
14. Bhāsanadārakā paṇḍitehi gārayhā honti.

Exercise 23-B

Translate into Pāḷi.

1. By the destruction of lust, hatred and ignorance one obtains deliverance.
2. This potter is making iron vessels.
3. Evil-doers and well-doers should be known by their actions.
4. The expounders of the Doctrine should be reverenced by all.
5. Of what use is his praise to the disciples?
6. I do not know his going or coming.
7. There is medicine for bodily diseases but not for mental diseases.
8. The coach-builder wishing to make a chariot felled* the tallest tree in his garden.
9. Who knows that our death will come tomorrow.
10. By his gait I know that he is a good-natured person.
11. The speech of truthful persons should be heard.
12. This garland-maker is not an evil-doer.
13. No evil action should be done in thought, word, or deed by expounders of Truth.
14. The supporters wishing to go to hear the Doctrine approached the disciples who
were reverenced by them.

*Use the causal of 'pata', to fall (pātesi).

Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;

etaṃ saraṇamāgamma, sabbadukkhā pamuccati.

This is indeed the refuge safe, this the refuge supreme;

having come to this refuge, (he) is freed from all suffering.

Because the Buddha is free from the round of rebirths, his teaching can lead us in the same direction. And in the community of his followers we can help each other to reach this goal. Then we will be able to see the Four Noble Truths and lead our lives according to the Noble Eightfold Path. If we mindfully strive for the highest goal, surely we will reach it.

Therefore, the Buddha, Dhamma and Sangha are the highest possible refuge, because by following them, we can attain the Awakenment and reach freedom from suffering and the round of rebirths.

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Lesson XXIV

Rules of Sandhi (Combinations)

By Sandhi[1] is meant the combination of two letters that come in immediate contact with each other.

This combination may take place by elision, substitution, augment, etc.

[1] Formed of saṃ, together, with dhā, to join.

In Pāḷi there are three classes of Sandhi, viz.:
1. Sara Sandhi - Vowel Combinations,
2. Vyañjana Sandhi - Consonant Combinations, and
3. Niggahita (ṃ) Sandhi - Niggahita Combinations.

1. Sara Sandhi - Vowel Combinations

1. When two vowels come together, the preceding vowel is often dropped.

loka - agga = lok'agga, chief of the world
paññā - indriya = paññ'indriya, faculty of wisdom
tīni - imāni = tīn'imāni, these three
sabbo - eva = sabb'eva, verily all

2. Sometimes the following vowel is dropped, if it is preceded by a dissimilar vowel.

chāyā - iva = chāyā'va, like a shadow
iti - api = iti'pi, such indeed
pāto - eva = pāto'va, early morning

3. When the preceding dissimilar vowel is dropped, the following i and u short or long, are substituted by e and o respectively.

upa - eto = up'eto, constituted
suriya - udaya = suriy'udayu, suriyodaya, sunrise

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened.

Buddha - anussati = Buddh'ānussati, reflection on the Buddha
gacchāmi - iti = gacchām'īti, that I go
bahu - upakāro = bahūpakāro, very helpful
sace - ayaṃ = sacāyaṃ, if this
idāni - ahaṃ = idān'āhaṃ, now I

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5. Sometimes the preceding vowel is lengthened when the following vowel is dropped.

lokassa - iti = lokassā'ti, thus to the world
vi - atikkama = vī'tikkama, transgression
sādhu - iti = sādhū'ti, thus good
jīvitahetu - api = jīvitahetū'pi, even for the sake of life

6. When te, me, ye are followed by a vowel, y is sometimes substituted for their final e.

me - ayaṃ = myayaṃ, myāyaṃ, this by me
te - ahaṃ = tyahaṃ, tyāhaṃ, I to thee
ye - assa = yyassa, yyāssa, those to him

7. When i, ī and u, o are followed by a dissimilar vowel[2], y and v are sometimes substituted for them respectively.

vi - ākato = vyākato, proclaimed
su - āgataṃ = svāgataṃ, welcome
anu - eti = anveti, follows
ko - attho = kvattho, what good
so - ayaṃ = svayaṃ, svāyaṃ, he this

[2] For instance a and ā are similar vowels, a and i are dissimilar vowels.

8. "Ti" of ati, iti, and pati, when followed by a vowel, is sometimes changed into "cc".

ati - antaṃ = accantaṃ, exceedingly
ati - eti = acceti, surpasses
ati - odāto = accodāto, very white
iti - etaṃ = iccetaṃ, thus that
pati - āharati = paccāharati, brings back

9. Abhi, followed by a vowel is sometimes changed into abbha.

abhi - uggato = ubbhuggato, arose

10. Adhi, followed by a vowel, is sometimes changed into ajjha.

adhi - āgama = ajjhāgama, attained

11. Sometimes t, d, n, m, y, r, ḷ, v are inserted before a vowel.

ajja - agge = ajjatagge, from today
atta - attha = attadattha, self-good
ito - āyati = itonāyati, comes from here
idha - āhu = idhamāhu, here they say

so - eva = soyeva, he himself
ni - antaraṃ = nirantaraṃ, without an interval, intermittent
cha - abhiññā = chaḷabhiññā, six kinds of higher knowledge
ti - aṅgikaṃ = tivaṅgikaṃ, three factors

2. Vyañjana Sandhi - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened.

te - assa = tyāssa, those to him
muni care = munīcare, the sage would wander
su - akkhāto = svākkhāto, well-expounded
jāyati soko = jāyatīsoko, grief arises

2. Sometimes the vowel preceding a consonant is shortened.

yadi vā sāvake = yadivasāvake, or if towards the disciples
taṇhā - khayo = taṇhakkhayo, destruction (of) craving

3. Before a consonant the final o of the pronominal stems eta and ta is changed into a.

eso dhammo = esa dhammo, that nature
so muni = sa muni, he (is) a sage

4. The consonant following a vowel is sometimes duplicated.

a - pamādo = appamādo, diligence
vi - ñāṇaṃ = viññāṇaṃ, consciousness

5. When an aspirated consonant is duplicated, the preceding one is changed into the unaspirated form of the same consonant.

ni - bhayaṃ = nibbhayaṃ, fearless
sa - dhammo = saddhammo, noble Doctrine

3. Niggahita (ṃ) Sandhi - Niggahita Combinations

1. The Niggahita preceding a group consonant is changed into the nasal of that particular group.

taṃ khaṇaṃ = taṅkhaṇaṃ, that instant
saṃ jāta = sañjāta, born
taṃ ñāṇaṃ = taññāṇaṃ, that knowledge
taṃ ṭhānaṃ = taṇṭhānaṃ, that place
ahaṃ te = ahante, I to thee
saṃ nipāto = sannipāto, union

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saṃ bodhi = sambodhi, enlightenment
saṃ māna = sammāna, honour

2. The Niggahita preceding e and h is changed into ñ. Before e the substituted ñ is duplicated.

taṃ - eva = taññeva, itself
taṃ - hi = tañhi, it indeed

3. The Niggahita preceding y is sometimes changed into ñ, y is afterwards dropped, and the substituted ñ is duplicated.

saṃ - yamo = saññamo, restraint

4. The Niggahita, followed by a vowel, is sometimes changed into m, and into d if it is affixed to ta and eta.

taṃ - ahaṃ = tamahaṃ, that I
etaṃ - avoca = etadavoca, this he said

5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant, is lengthened, and the final vowel of the preceding word is dropped.

adāsiṃ ahaṃ, adāsi - ahaṃ, adā's - ahaṃ, adās'āhaṃ, I gave
evaṃ ahaṃ, eva - ahaṃ, ev'ahaṃ, ev'āhaṃ, thus I

6. Sometimes the Niggahita preceding a consonant is also dropped.

Buddhānaṃ - sāsanaṃ = Buddhānasāsanaṃ, message of the Buddhas

7. Sometimes a Niggahita is inserted before a vowel or a consonant.

cakkhu udapādi = cakkhuṃ udapādi, the eye arose
ava - siro = avaṃsiro, head downwards

8. Sometimes the vowel following a Niggahita is dropped, and the Niggahita is afterwards nasalised.

idaṃ api = idam'pi, this too
kiṃ iti = kin'ti, what is
cakkaṃ iva = cakkaṃ'va, like a wheel

Na tena paṇḍito hoti, yāvatā bahu bhāsati;

khemī averī abhayo, "paṇḍito"ti pavuccati.

One is not yet a wise man because one speaks much;

he who is peaceful, friendly and fearless is called wise.

A group of monks always caused troubles in the monastery. Wherever they went, some problems occurred. Once they boasted in front of some novices, saying only they were wise and intelligent.

When the Buddha heard about this, he replied with this verse, saying that one should not be called wise only because one talks a lot. Only one who is peaceful and free from hate can be called wise.

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An Elementary Pāḷi Course

Lesson XXV

Uses of the Cases

The Nominative Case (Paṭhamā)

1. The Nominative case, when used by itself, expresses the crude form of a word.

naro, man.
nārī, woman.
phalaṃ, fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative.

puriso gacchati, man goes.
Buddhena **Dhammo** desiyate, the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative.

so **rājā** ahosi, he became a king.
eso **dārako** hoti, he is a boy.

The Vocative case (Ālapana)

The Vocative case is used to express the Nominative of Address.

putta, idh'āgaccha!, son, come here.
bho **Gotama**, O venerable Gotama!

The Accusative Case (Dutiyā)

1. The Accusative denotes the object.

ahaṃ **lekhanaṃ** likhāmi, I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative.

idha so **temāsaṃ** vasi, here he lived for three months.
dvī'haṃ atikkantaṃ, two days are passed.
yojanaṃ dīgho pabbato, the mountain is one league long.

3. Verbs of motion take the Accusative.

so **gāmaṃ** gacchati, he goes to the village.

4. The prefixes anu, pati, pari also govern the Accusative.

[**rukkhaṃ** anu, **rukkhaṃ** pati,] **rukkhaṃ** parivijjotate cando, the moon shines by every tree.
yad'ettha **maṃ** anu siyā, whatever there be here for me.
sādhu Devadatto **mātaraṃ** anu, Devadatta is kind to his mother.
anu **Sāriputtaṃ** paññavā bhikkhu, monk inferior to Sariputta in wisdom.
saccakiriyaṃ anu pavassi, it rained according to (his) act of truth.
nadiṃ Nerañjaraṃ pati, near Neranjarā river.

5. The Accusative is sometimes used adverbially.

rājā **sukhaṃ** vasati, the king lives happily.
sukhaṃ supati, sleeps happily.
dukkhaṃ seti, lives painfully.

6. Sometimes the Accusative is used in the sense of the (a) Ablative of agent, (b) Dative, (c) Genitive, and (d) Locative.

(a) vinā[1] **Dhammaṃ**, without the Doctrine.
sace **maṃ** n'ālapissati, if he will not speak with me.

(b) upamā **maṃ** paṭibhāti, a simile occurs to me.

(c) taṃ kho pana **Bhagavantaṃ**, (of) that Blessed One.

(d) **ekaṃ samayaṃ** Bhagavā... ..., on one occasion the Blessed One... ...

[1] Sometimes vinā governs the Nominative, Instrumental and the Ablative.

7. The root vasa preceded by ā, adhi, anu and upa governs the Accusative.

gāmaṃ āvasati, [anuvasati, upavasati,] lives in the village.
vihāraṃ adhivasati, lives in the monastery.

The Auxiliary Case (Tatiyā)

When the construction is passive the agent is expressed by this case.

ācariyena **potthakaṃ** dīyate, a book is being given by the teacher.
tena kataṃ **kammaṃ**, the action done by him.

The Instrumental Case (Karaṇa)

1. The means or the instrument by which an action is done is expressed by the Instrumental case.

hatthena kammaṃ karoti, he does the work with his hand.
cakkhunā passāma, we see with our eye.
ñāṇena sukhaṃ labhati, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express

(a) cause and reason.

vijjāya vasati, through knowledge he lives.
kammanā vasalo hoti, by action one becomes an outcast.

(b) bodily defects.

akkhinā kāṇo, blind in one eye.

(c) a characteristic attribute.

vaṇṇena abhirūpo, beautiful in appearance.
gottena Gotamo, Gotama by clan.
sippena naḷakāro, a basket-maker by profession.

(d) the length of time and space within which an action is accomplished.

ekamāsena gacchāmi, I shall go in a month.
yojanena gacchati, goes by a league.

(e) the price at which a thing is bought or sold.

satena kītaṃ, bought for a hundred.

(f) the idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.

pitarā sadiso, like the father.
mātarā samo, equal to the mother.
kahāpaṇena ūno, deficit of a farthing, less by a farthing.
dhanena hīno, destitute of wealth.
vācāya nipuṇo, proficient in speech.
maṇinā attho, in need of a jewel.

(g) the conveyance or the part of the body on which a thing is carried.

sīsena bhāraṃ vahati, carries the burden on his head.

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3. The indeclinables saha, saddhiṃ - with, accompanied by; alaṃ - enough, what use; kiṃ - what, also governs the Instrumental.

"Nisīdi Bhagavā **saddhiṃ bhikkhusaṅghena**", the Blessed One sat with the multitude of Bhikkhus.
bhātarā saha, together with his brother.
alaṃ te idha **vāsena**, what is the use of your staying here?
kiṃ me **dhanena**, of what use is wealth to me?

4. Sometimes the Instrumental is used adverbially.

sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of (a) Accusative, (b) Ablative, and (c) Locative.

(a) **tilehi** khette vapati, he sows gingili in the field.
attanā'va **attānaṃ** sammannati, he chooses himself.

(b) sumuttā mayaṃ tena **mahāsamaṇena**, we are wholly released from that great ascetic.

(c) tena **samayena**, at that time.

The Dative Case (Catutthī)

1. The Dative Case is used to express the person or thing to whom or to which something is given.

yācakānaṃ dānaṃ deti, he gives alms to the beggars.
kāyassa balaṃ deti, he gives strength to the body.

2. The roots ruca, to please, and dhara, to bear or hold, govern the dative of the person pleased, or held.

samaṇassa rucate saccaṃ, the truth is pleasing to the ascetic.
Devadattassa suvaṇṇacchattaṃ dhārayate, he holds a golden parasol for Devadatta.

3. Verbs implying anger, jealousy, praise, blame, curse, and others having the same sense govern the dative of the person against whom such a feeling is directed.

tassa kujjha, mahāvīra, be angry with him, O great hero!
Devā'pi **tesaṃ** pihayanti, even the Devas hold them dear.
dujjanā **guṇavantānaṃ** usūyanti, the evil are jealous of the virtuous.
Buddhassa silāghate, he praises the Buddha.
nindanti **bahubhāninaṃ**, they blame the garrulous.
mayhaṃ sapate, he curses me.

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4. The indirect object of verbs such as telling, proclaiming, teaching, preaching, sending, writing, etc. is put in the Dative case.

te **vejjassa** kathayiṃsu, they told it to the doctor.
arocayāmi **vo** Bhikkhave, I declare to you, O Bhikkhus.
Satthā **Bhikkhūnaṃ** Dhammaṃ deseti, the Teacher is preaching the Doctrine to the Bhikkhus.
so **tassa** lekhanaṃ pahiṇi, he sent a letter to him.

5. The purpose for which anything is done, the result to which anything leads, and the reason for which anything exists, are also expressed by the Dative.

yuddhāya gacchati, he goes to war.
Nibbānāya saṃvattati, is conducive to Nibbana.
caratha bhikkhave cārikaṃ bahu-janahitāya, **bahu-janasukhāya**, go ye forth, O Bhikkhus, for the good and happiness of the many.
atthāya me bhavissati, it will be for my good.

6. The words hita: good, attha: good, need, payojana: use, and indeclinables like alaṃ, kiṃ, namo, svāgataṃ, govern the Dative.

lokassa hitaṃ, good for the world.
dhanena **me** attho, I am in need of wealth.
ñāṇena **te** kiṃ payojanaṃ, of what use is wisdom to you?
alaṃ mallo **mallassa**, a warrior is fit for a warrior.
namo **sammāsambuddhassa**, praise be to the Fully Enlightened One.
svāgataṃ **te** mahārāja, welcome to you, O king!
svatthi hotu **sabbasattānaṃ**, blessing to all beings.
sotthi **te** hotu sabbadā, may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative.

appo **saggāya** gacchati, few go to heaven.

The Ablative Case (Pañcamī)

1. The Ablative case is principally used to denote the place or object from which motion or separation takes place.

nagarā niggato rājā, the king departed from the city.
rukkhasmā phalāni patanti, fruits fall from the tree.
assasmā patāmi, I fall from the horse.

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2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.

pabbatehi nadiyo pabhavanti, rivers originate from mountains.
urasmā jāto putto, the son born from the breast.
ubhato sujāto, well-born from both sides.
kāmato jāyati soko, grief arises from passion.
corasmā bhayaṃ uppajjati, fear arises from thieves.
ācariyamhā uggaṇhāma, we learn from the teacher.
sissā **ācariyehi** paṇṇākāraṃ labhanti, pupils receive gifts from their teachers.
dukkhā pamuñcantu, may they be freed from pain!
mutto **mārabandhanā**, released from the bondage of the Evil One.

3. That which one desires to protect and whose sight one desires to avoid, are also put in the Ablative case.

kāke rakkhanti **taṇḍulā**, lit. they guard crows from rice.
pāpā cittaṃ nivāraye, one should protect the mind from evil.
mātā pitūhi antaradhāyati putto, the son disappears from the parents.

4. The place or time from which another place or time is measured is expressed by the Ablative. The distance in space is put in the Locative or in the Nominative, and that in time is put in the Locative.

nagarasmā catusu yojanesu araññaṃ, the forest is four leagues from the city.
gāmasmā ārāmo yojanaṃ, the monastery is one league from the village.
imamhā māsasmā pañcamāse atikkhante, when five months have elapsed from this.
ito kappasahasse, thousand Kappas hence.

5. Some prefixes and indeclinables also govern the Ablative.

ā, as far as - ā **pabbatā** khettaṃ, as far as the rock is the field.
apa, away from - apa **sālāya** āyanti, they come from the hall.
pati, like, in exchange for - **Buddhasmā** pati Sāriputto, like the Buddha is Sāriputta.
ghatam'asssa **telasmā** patidadāti, he gives him ghee in exchange for oil.
pari, away from, without - **paripabbatā** devo vassati, it rains except on the mountain.
adho, below - **adharā** adho, below the hip.
nānā, different - te Bhikkhū **nānā-kulā**, those monks from different families.
rite, without - rite **saddhammā** kuto sukhaṃ, where is happiness without the noble Doctrine?
vinā, without - vinā **dhammā**, without the Doctrine.
uddhaṃ, above - uddhaṃ **pādatalā**, upward from the sole of the feet.
upari, above - upari **gaṅgāya**, above the river.
yāva, as far as - yāva **brahmalokā**, as far as the Brahma realm.

6. The Ablative is also used to denote comparison.

dānato sīlam'eva varaṃ, morality is indeed higher than liberality.
sīlam'eva **sutā** seyyo, morality is nobler than learning.

7. The Ablative is sometimes used in the sense of the (a) Instrumental and (b) Locative.

(a) "**Sīlato** naṃ pasaṃsanti", they praise him on account of morality.
bhava-paccayā jāti, birth is conditioned by action.
saṅkhāranirodhā avijjā nirodho, the cessation of ignorance results from the cessation of activities.

(b) **puratthimato**, from the east.

8. Sometimes the (a) Accusative and (b) Genitive are used in the sense of the Ablative.

(a) kiṃ **kāraṇaṃ**, by what reason?

(b) taṃ **kissa** hetu, by what cause?

9. Sometimes the Ablative is used after abstract nouns formed from past participles in the sense of 'because of'; 'on account of'.

kammassa **kaṭattā**, by reason of having done the action.
ussannattā, on account of having arisen.

The Genitive Case (Chaṭṭhi)

1. The Genitive case is generally used to denote the possessor.

Buddhassa dhammo, Buddha's Doctrine.
rukkhassa chāyā, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects.

pupphānaṃ rāsi, heap of flowers.
Bhikkhūnaṃ samūho, multitude of monks.
meghassa saddo, sound of thunder.
suvaṇṇassa vaṇṇo, colour of gold.
pādassa ukkhepanaṃ, raising of the foot.
lokassa hito, the good of the world.

3. Persons or things over which kingship, lordship, teachership, superiority, etc. are expressed are also put in the Genitive case.

narānaṃ indo, king of men.
manussānaṃ adhipati, chief of men.
satthā **deva-manussānaṃ**, teacher of gods and men.

4. When a person or thing is distinguished from a group, the word implying the group is put in the Genitive or Locative.

Buddho seṭṭho **manussānaṃ**, the Buddha is the chief of men.
imesaṃ **dārakānaṃ** (or, **imesu** dārakesu) eso paṭhamo, he is the first of these boys.
etesaṃ **phalānaṃ** ekaṃ gaṇha, take one of those fruits.

5. Words implying skill, proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive.

dhammā'dhammassa kovido, skill in knowing the right and wrong.
kusalā **naccagītassa**, skilled in dancing and singing.
gāmassa (or gāmato) avidūre, not far from the village.
Nibbānassa santike, in the presence of Nibbāna.
nagarassa samīpe, near the city.
tassa purato, in his presence.
heṭṭhā **chāyāya**, under the shade.
heṭṭhā **mañcassa**, under the bed.
tass'opari, above it; **jānumaṇalānaṃ** upari, above the knees.
pitussa tulyo, similar to the father.
mātu-sadiso, like the mother.

6. The Genitive is also used with superlatives and words having the same sense.

Dhammānaṃ caturo padā seṭṭhā, of things the four Truths are the highest.
sabbesaṃ sattānaṃ Buddho uttamo, the Buddha is the highest of all men.
danto seṭṭho **manussānaṃ**, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative.

(a) **amatassa** dātā, giver of immortality.
pāpānaṃ akaraṇaṃ sukhaṃ, it is happy not to do evil.

(b) **rañño** pūjito, reverenced by the king.

(c) pattaṃ **odanassa** pūretvā, filling the bowl with food.

(d) sabbe bhāyanti **maccuno**, all are afraid of death.
bhīto **catunnaṃ āsīvisānaṃ**, frightened of the four snakes.

(e) **divasassa** tikkhattuṃ, thrice a day.
Bhagavato pasannā, pleased with the Blessed One.

The Locative Case (Sattamī)

1. The Locative case denotes the place or time where anything is or happens.

manussā **gharesu** vasanti, men live in houses.
thāliyaṃ odanaṃ pacati, he cooks rice in a pot.
khīresu jalaṃ, there is water in milk.

2. The Locative denotes also the time when an action takes place.

tasmiṃ samaye, at that time.
sāyaṇhasamaye āgato, he came in the afternoon.
phussamāsamhā tīsu **māsesu** vesākhamāso, three months from Phussa month is the month of Vesākha.
ito **satasahassamhi kappe**, one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative.

dīpi **cammesu** haññate, the tigers are killed on account of their skin.
musāvāde pācittiyaṃ, one commits a pācittiya offence, there is a pācittiya with regard to a lie or through falsehood.

4. The group or class from which a person or thing is distinguished or separated is put in the Locative.

manussesu khattiyo sūratamo, the warrior is the bravest of men.
addhikesu dhāvato sīghatamo, the runner is the fastest of travellers.
āyasmā Ānando **arahantesu** aññataro, Venerable Ānanda is one of the Arahants.

5. The Locative or the Genitive is used with the words adhipati, lord; dāyāda, heir; issara, lord; kusala, skill; patibhū, bail; pasuta, born of; sakkhi, witness; and sāmi, master.

lokasmiṃ (or lokassa) adhipati, lord of the world.
kammasmiṃ (or kammassa) dāyādo, heir of action.
paṭhaviyaṃ (or paṭhaviyā) issaro, lord of the earth.
gītasmiṃ (or gītassa) kusalo, skill in singing.
dassanasmiṃ (or dassanassa) paṭibhū, surety for appearance.
gosu (or gavaṃ) pasuto, born of cows.
adhikaraṇasmiṃ (or adhikaraṇassa) sakkhi, witness in a case.
Dhammasmiṃ (or Dhammassa) sāmi, master of Truth.

6. The Locative is used with the words sādhu, good, kind; nipuṇa, proficient, skilful; and words having the sense of "being pleased with, angry with, contented with, being addicted to"; etc., and with prefixes adhi and upa, in the sense of exceeding, or master of.

paññāya sādhu, good in wisdom.
mātari sādhu, kind towards the mother.
vinaye nipuṇo, proficient in discipline.
bhaṇḍāgāre niyutto, attached to the treasury.
Dhamme gāravo, reverence towards the Dhamma.
Buddhe pasanno, being pleased with the Buddha.
appakasmiṃ tuṭṭho, being contented with little.
kāsiraññe na kuppāmi, I am not angry with the Kāsi king.
adhi **devesu** Buddho, the Buddha is superior to the gods.
upanikkhe kahāpaṇaṃ, a Kahāpaṇa is greater than Nikkha.

7. Sometimes the Locative is used in the sense of the (a) Nominative, (b) Accusative, (c) Instrumental (d) Dative, and (e) Ablative.

(a) idam'pi'ssa hoti **sīlasmiṃ**, this also is his virtue.

(b) **bāhāsu** gahetvā, taking the hands.
bhikkhūsu abhivadanti, salute the monks.

(c) samaṇā pattesu **piṇḍāya** caranti, the ascetics go for alms with their bowls.

(d) **Sanghe**, Gotami, dehi, O Gotami, give to the Sangha.

(e) **kadalīsu** gaje rakkhanti, lit. they protect the elephants from the plantain trees.

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The Genitive and Locative Absolutes

The Nominative Absolute in English and the Ablative Absolute in Latin are expressed by the Genitive and Locative Absolutes in Pāḷi.

(a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.

(b) If the subject of the participle is the same as that of the finite verb this construction is not used.

(c) **mayi gate** so āgato, he came when I had gone.
bhikkhusaṅghesu bhojiyamānesu gato, he went when the multitude of monks were being fed.
sabbe maggā vivajjenti gacchante lokanāyake, when the leader of the world goes, all turn away from the path.
This construction corresponds to the Nominative Absolute in English and Ablative Absolute in Latin.

(d) ahaṃ gacchanto tena saddhiṃ na sallapiṃ, as I was going I did not speak with him.
When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used.
mātāpitunnaṃ rudantānaṃ pabbaji or **mātāpitūsu rudantesu** pabbaji, he renounced disregarding his weeping parents, i.e., he renounced in spite of or not withstanding the weeping of his parents. (Though his parents were weeping, he went forth into homelessness.)
The same construction may be used in the sense of as soon as; no sooner than, by compounding eva with the participle; e.g.,
tayi āgate y'eva so gato, he went as soon as you came, or he went just as you had come.

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Na tāvatā dhammadharo, yāvatā bahu bhāsati;

yo ca appampi sutvāna, dhammaṃ kāyena passati;

sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.

One does not yet know the Dhamma because one speaks much;

he who hears only a little, and understands the Dhamma through his own efforts;

he who is not heedless of the Dhamma is one truly versed in the doctrine.

A monk named Ekudana lived alone in the forest. He knew by heart only one verse of the Dhamma, but he fully understood its meaning. Whenever he would recite the verse, the guardian spirits of the forest would applaud.

At one occasion, two learned monks with many disciples came to that place. They asked Ekudana of there were many beings that wished to learn the Dhamma. Ekudana told them about the spirits applauding every time the Dhamma was spoken. The two monks they took turns preaching the Dhamma but when they finished, the guardian spirits did not applaud at all. Therefore they started to doubt Ekudana's words. But Ekudana simply recited the verse he knew and immediately the spirits started to applaud.

The two monks returned to Savatthi and reported the matter to Buddha. The Buddha replied with this verse, saying that in understanding the Dhamma, quality is much more important than quantity. To remember only one verse, but understanding it fully is far better than remembering all the Buddha's words but not actually grasping their meaning.

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An Elementary Pāḷi Course

Lesson XXVI

Passive Voice

There are different endings for the Passive Voice. Sometimes the endings of the Active Voice are also used in the sense of the Passive.

In forming the Passive Voice, ya is added between the root and the endings. If the roots end in a and ā, they are often changed into ī.

Examples	
rakkha	- ya - te = rakkhīyate
dā	- ya - te = dīyate
nī	- ya - te = nīyate
su	- ya - te = sūyate
paca	- ya - te = pacayate = paccate

Present Tense (Vattamānā)

	SINGULAR		PLURAL	
3rd Person	te	paccate	ante	paccante
2nd Person	se	paccase	vhe	paccavhe
1st Person	e	pacce	mhe	paccamhe

Aorist (Ajjatanī)

	SINGULAR		PLURAL	
3rd Person	ā	apaccā, paccā	ū	apaccū, paccū
2nd Person	se	apaccise, paccise	vhaṃ	apaccivhaṃ, paccivhaṃ
1st Person	a	apacca, pacca	mhe	apaccimhe, paccimhe

Perfect Tense (Hīyattanī)

	SINGULAR		PLURAL	
3rd Person	ttha	apaccattha	tthuṃ	apaccatthuṃ
2nd Person	se	apaccase	vhaṃ	apaccavhaṃ
1st Person	iṃ	apacciṃ	mhase	apaccamhase

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Benedictive (Pañcamī)

	SINGULAR		PLURAL	
3rd Person	taṃ	paccataṃ	antaṃ	paccantaṃ
2nd Person	ssu	paccassu	vho	paccavho
1st Person	e	pacce	āmase	paccāmase

Subjunctive or Conditional (Sattamī)

	SINGULAR		PLURAL	
3rd Person	etha	paccetha	eraṃ	pacceraṃ
2nd Person	etho	paccetho	eyyavho	pacceyyavho
1st Person	eyyaṃ	pacceyyaṃ	eyyāmhe	pacceyyāmhe

Future Tense (Bhavissanti)

	SINGULAR		PLURAL	
3rd Person	ssate	paccissate	ssante	paccissante
2nd Person	ssase	paccissase	ssavhe	paccissavhe
1st Person	ssaṃ	paccissaṃ	ssāmhe	paccissāmhe

(Parokkhā and Kālātipatti are not treated in this book.)

Conjugation of **hū** (to be)

Present Tense

	SINGULAR	PLURAL
3rd Person	hoti	honti
2nd Person	hosi	hotha
1st Person	homi	homa

Aorist (Ajjatanī)

	SINGULAR	PLURAL
3rd Person	ahosi, ahū	ahesuṃ
2nd Person	ahosi	ahosittha
1st Person	ahosiṃ, ahuṃ	ahosimhā, ahumhā

Future Tense (Bhavissani)

	SINGULAR	PLURAL
3rd Person	hessati, hehi	hessanti
2nd Person	hessasi	hessatha
1st Person	hessāmi	hessāma

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Imperative (Pañcamī)

	SINGULAR	PLURAL
3rd Person	hotu	hontu
2nd Person	hohi	hotha
1st Person	homi	homa

Conditional (Sattamī)

	SINGULAR	PLURAL
3rd Person	heyya	heyyaṃ
2nd Person	heyyāsi	heyyātha
1st Person	heyyāmi	heyyāma, heyyaṃ

Future Tense (Bhavissanti)

	SINGULAR	PLURAL
3rd Person	hessati, hehiti	hessanti, hehinti
2nd Person	hessasi, hehisi	hessatha, hehitha
1st Person	hessāmi, hehāmi	hessāma, hehāma

Perfect (Hīyattani)

	SINGULAR	PLURAL
3rd Person	ahuvā	ahuvū, ahuvu
2nd Person	ahuvo	ahuvattha
1st Person	ahuvaṃ	ahuvamha

Conjugation of asa (to be)

Present

	SINGULAR	PLURAL
3rd Person	atthi	santi
2nd Person	asi	attha
1st Person	asmi, amhi	asma, amha

Aorist

	SINGULAR	PLURAL
3rd Person	āsi	āsiṃsu, āsuṃ
2nd Person	āsi	āsittha
1st Person	āsiṃ	āsimha

Imperative

	SINGULAR	PLURAL
3rd Person	atthu	santu
2nd Person	āhi	attha
1st Person	asmi	asma

Conditional

	SINGULAR	PLURAL
3rd Person	siyā, assa	siyuṃ, assu
2nd Person	assa	assatha
1st Person	assaṃ	assāma

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An Elementary Pāḷi Course

Selections for Translation

I. Buddheniyā Vatthu: Story of Buddheni

Jambudīpe kira pubbe pāṭaliputtanagare sattāsīti-koṭi-nihita-dhanaṃ ekaṃ seṭṭhi-kulaṃ ahosi. Tassa pana seṭṭhino ekā y'eva dhītā ahosi - nāmena Buddhenī nāma. Tassa satta-vassika-kāle mātā-pitaro kālamakaṃsu. Tasmiṃ kule sabbaṃ sāpateyyaṃ tassā y'eva ahosi.

Sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharā-paṭibhāgā piyā ca ahosi manāpā saddhā pasannā ratanattayamāmikā paṭivasati. Tasmiṃ pana nagare seṭṭhisenāpati - uparājādayo taṃ attano pādaparikattaṃ kāmayamānā manusse pesesuṃ paṇṇākārehi saddhiṃ. Sā taṃ sutvā cintesi:- mayhaṃ mātāpitaro sabbaṃ vibhavaṃ pahāya matā. Mayā'pi tathā gantabbaṃ. Kiṃ me patikulena. Kevalaṃ citta-vināsāya bhavati. Mayā pan'imaṃ dhanaṃ Buddha-sāsane y'eva nidahituṃ vaṭṭatī'ti cintesi. Cintetvā ca pana tesaṃ mayhaṃ patikulena'ttho'ti paṭikkhipi.

Sā tato paṭṭhāya mahādānaṃ pavattentī samaṇa-brāhmaṇe santappesi.

Ath'āparabhāge eko assa-vāṇijako assa-vāṇijjāya pubbant'āparantaṃ gacchanto āgamma imasmiṃ gehe nivāsaṃ gaṇhi. Atha so vāṇijo taṃ disvā dhītu-sinehaṃ patiṭṭhāpetvā gandha-mālā - vatth - 'ālaṅkārādīhi tassā upakārako hutvā gamanakāle - "Amma etesu assesu tava ruccanakaṃ assaṃ gaṇhāhī" ti āha.

Sā'pi asse oloketvā ekaṃ sindhavapotakaṃ disvā "etaṃ me dehī' " ti āha.

Vāṇijo - "Amma eso sindhavapotako. Appamattā hutvā paṭijaggāhī' " ti vatvā taṃ paṭipādetvā agamāsi.

Sā'pi taṃ paṭijaggamānā ākāsa - gāmī - bhāvaṃ ñatvā sammāpaṭijaggantī evaṃ cintesi - puññakaraṇassa me sahāyo laddho'ti agatapubbā ca me Bhagavato sakalaṃ mārabalaṃ vidhāmetvā Buddhabhūtassa Jaya-mahā Bodhi-bhūmi. Yannūnāhaṃ tattha gantvā Bhagavato Jayamahā-bodhiṃ vandeyyan'ti cintetvā bahū rajata-suvaṇṇa-mālādayo kārāpetvā ekadivasaṃ assam' abhiruyha ākāsena gantvā bodhi-mālake ṭhatvā - Āgacchantu ayya suvaṇṇamālā pūjetun'ti ugghosesi - ten'ettha:

Yato paṭṭhāya'haṃ Buddha - sāsane suddha-mānasā
Pasunnā tena saccena - mamanuggaha-buddhiyā

Āgacchantu namassantu - bodhiṃ pūjentu sādhukaṃ
Soṇṇamālāhi Sambuddha - puttā ariyasāvakā

Sutvā taṃ vacanaṃ ayyā - bahū Sīlavāsino
Āgamma nabhasā tattha - vandiṃsu ca mahiṃsu ca.

Tato-ppabhuti sā kumārikā Buddha-sāsane atī'va pasannā niccameva assamabhiruyha āgantvā ariyehi saddhiṃ Mahābodhiṃ suvaṇṇamālābhi pūjetvā gacchati.

Atha Pāṭaliputta-nagar'opavane vanacarā tassa abhiṇhaṃ gacchantiyā ca āgacchantiyā ca rūpasampattiṃ disvā rañño kathesuṃ. "Mahārāja, evarūpā kumārikā assam'abhiruyha āgantvā nibandhaṃ vanditvā gacchati. Devassānurūaṃ aggamahesi bhavitun' " ti.

Rājā taṃ sutvā "Tena hi bhane gaṇhatha naṃ kumāriṃ Mama aggamahesiṃ karomī" ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjaṃ katvā āgacchantiṃ gaṇhāmā'ti tattha nilīnā gahaṇa-sajjā aṭṭhaṃsu. Tadā sā kumārikā assam'abhiruyha Mahā-Bodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ pupphapūjaṃ katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitatthero nāma tassā eva'māha: "Bhagini, tvaṃ antarāmagge corā gaṇhitukāmā ṭhitā. Asukhaṭṭhānaṃ patvā appamattā sīghaṃ gacchā" ti.

Sā pi gacchantī taṃ ṭhānaṃ patvā corehi anubandhitā assassa paṇhiyā saññaṃ datvā pakkami. Corā pacchato pacchato anubandhiṃsu. Asso vegaṃ janetvā ākāsa'mullanghi. Kumārikā vegaṃ sandhāretuṃ asakkontī assassa piṭṭhito parigilitvā patantī - mayā katūpakāraṃ sara puttāti āha. So patantiṃ disvā vegena gantvā piṭṭhiyaṃ nisīdāpetvā ākāsato netvā sakaṭṭhāne y'eva patiṭṭhāpesi. Tasmā

Tiracchānagatā p'evaṃ - sarantā upakārakaṃ
Na jahantī'ti mantvāna - kataññū hontu pānino.

Tato sā kumārikā sattāsītikoṭi - dhanaṃ Buddhasāsane y'eva vapitvā yāvajīvaṃ sīlaṃ rakkhitvā tato cutā suttappabuddho viya devaloke nibbatti.

Atitaruṇavayā bho mātugāmā'pi evaṃ
Vividhakusalakammaṃ katvā saggaṃ vajanti
Kusalaphalamahantaṃ maññamānā bhavantā
Bhavatha katha'mupekkā dānamānādikamme.

II. Pānīyadinnassa Vatthu: Story of the Giver of Water

Jambudīpe aññatarasmiṃ janapade kir'eko manusso raṭṭhato raṭṭhaṃ janapadato janapadaṃ vicaranto anukkamena Candabhāgā-nadītīraṃ patvā nāvaṃ abhiruhitvā paratīraṃ gacchati. Ath'āparaṃ gabbhinitthī tāya eva'nāvāya gacchati. Atha nāvā gaṅgā-majjhā-patta-kāle tassa kammaja vātā caliṃsu. Tato sā vijāyitu'masakkontī kīlantā pānīyaṃ me detha pipāsitā'mhī' ti manusse yāci. Te tassā vacanaṃ asuṇantā viya pānīyaṃ n'ādaṃsu. Atha so jānapadiko tassa karuṇāyanto pānīyaṃ gahetvā mukhe āsiñci. Tasmiṃ khaṇe sā laddhāssāsā sukhena dārakaṃ vijāyi. Atha te tīraṃ patvā katipaya-divasena attano attano ṭhānaṃ pāpuṇiṃsu. Ath'āparabhāge so jānapadiko aññatara-kiccaṃ paṭicca tassā itthiyā vasana-gharaṃ patvā tattha tattha āhiṇḍanto nivāsanaṭṭānaṃ alabhitvā nagaradvāre sālaṃ gantvā tattha nipajji.

Tasmiṃ y'eva divase corā nagaraṃ pavisitvā rājagehe sandhiṃ chinditvā dhanasāraṃ gahetvā gacchantā rājapurisehi anubaddhā gantvā tā y'eva sālāya chaḍḍetvā palāyiṃsu. Atha rājapurisā āgantvā taṃ jānapadikaṃ disvā - ayaṃ coro'ti gahetvā pacchābāhaṃ gāḷhaṃ bandhitvā puna-divase rañño dassesuṃ.

Raññā "Kasmā bhaṇe, corakamma'kāsī" ti pucchito.

"N'āhaṃ, deva, coro, āgantuko'mhi" ti vutte, rājā core pariyesitvā alabhanto ayam'eva coro imaṃ mārethā'ti ānāpesi.

Rājapurisehi taṃ gāḷhaṃ bandhitvā āghātaṭṭhānaṃ nette sā itthī taṃ tatha nīyamānaṃ disvā sañjānitvā kampamāna hadayā muhuttena rañño santikaṃ gantvā vanditvā, "deva eso na coro āgantuko, muccath'etaṃ, devā'ti" 'āha. Rājā tassā kathaṃ asaddhahanto yajjetaṃ mocetum'icchasi tassagghanakaṃ dhanaṃ datvā muñcāpehī'ti.

Sā "sāmi mama gehe dhanaṃ n'atthi. Api ca me satta-puttehi saddhiṃ maṃ dāsiṃ karohi. Etaṃ muñca devā" ti āha.

III. Duggatassa Dānaṃ: A Pauper's Charity

Ahosiṃ duggato pubbe - Bārāṇasi-puruttame
Dānaṃ denti narā tattha - nimantetvāna bhikkhavo

Jīvanto bhatiyā so'haṃ - dānaṃ dente mahājane
Tuṭṭhahaṭṭhe pamudite - evaṃ cintes'ahaṃ tadā

Samuppaṇṇa-vatthālaṅkārā - dānaṃ dentī ime janā
Parattha'pi pahaṭṭhā'va - sampattim'anubhonti te

Buddhu'ppādo ayaṃ dāni - dhammo loke pavattati
Susīlā'dāni vattanti - dakkhiṇeyyā jinorasā

Avaṭṭhito'va saṃsāro - apāyā khalu pūritā
Kalyāṇa-vimukhā sattā - kāmaṃ gacchanti duggatiṃ

Idāni dukkhito hutvā - jīvāmi kasiren'ahaṃ
Daḷiddo kapaṇo dīno - appabhogo anāḷiyo

Idāni bījaṃ ropemi - sukhette sādhu-sammate
App'eva nāma ten'āhaṃ - parattha sukhito siyā

Iti cintiya bhikkhitvā - bhatiṃ katvāna 'nekadhā
Maṇḍapaṃ tattha kāretvā - nimantetvāna bhikkhavo

Āyāsena adās 'ahaṃ - pāyāsaṃ amatā yaso
Tena kammavipākena - devaloke manorame

Jāto'mhi dibbakāmehi - modamāno anekadhā
Dīghāyuko vaṇṇavanto - tejasī'ca ahos'ahaṃ.

IV. Sumanādeviyā Vatthu: Story of Sumanā Devi

Sāvatthiyaṃ hi devasikaṃ Anāthapiṇḍikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvatthiyañ ca yo yo dānaṃ dātukāmo hoti so so tesaṃ ubhinnaṃ okāsaṃ labhitvā'va karonti. Kiṃ kāraṇā? Tumhākaṃ dānaggaṃ Anāthapiṇḍiko vā Visākhā vā āgatā'ti pucchitvā n'āgatā'ti vutte satasahassaṃ vissajjetvā katadānam'pi kiṃ dānaṃ nām'etanti garahanti.

Ubho'pi te Bhikkhusaṅghassa ruciñ ca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṃ bhuñjanti. Tasmā sabbe dānaṃ dātukāmā te gahetvā'va gacchanti. Iti te attano ghare bhikkhū parivisituṃ na labhanti.

Tato Visākhā "ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṃ parivisissatī" ti upadhārentī puttassa dhītaraṃ disvā taṃ attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅghaṃ parivisati. Anāthapiṇḍiko'pi Mahāsubhaddaṃ nāma jeṭṭhadhītaraṃ ṭhapesi. Sā bhikkhūnaṃ veyyāvaccaṃ karontī dhammaṃ suṇantī sotāpannā hutvā patikulaṃ agamāsi. Tato Cullasubhaddaṃ ṭhapesi. Sā'pi tatth'eva karontī sotāpannā hutvā patikulaṃ gatā. Atha Sumanādeviṃ nāma kaṇiṭṭhadhītaraṃ ṭhapesi. Sā pana Sakadāgāmiphalaṃ patvā kumārikā'va hutvā tathārūpena aphāsukhena āturā āhārupacchedaṃ katvā pitaraṃ daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṃ dānagge tassa sāsanaṃ sutvā'va āgantvā - "Kiṃ amma Sumane'?" ti āha. Sā'pi naṃ āha - "Kiṃ tāta kiṇiṭṭhabhātikā"ti.

"Vippalapasi, amma?"

"Na vippalapāmi, kaṇiṭṭhabhātikā" ti.

"Bhāyasi, ammā" ti.

"Na bhāyāmi, kaṇiṭṭhabhātikā" ti.

Ettakaṃ vatvā y'eva pana sā kālamakāsi.

So Sotāpanno'pi samāno seṭṭhidhītari uppannasokaṃ adhivāsetuṃ asakkonto Dhītu sarīrakiccaṃ kāretvā rodanto Satthusantikaṃ gantvā "Kiṃ gahapati dukkhī dummano assumukho rudamāno upagato'sī" ti? vutte "Dhītā me bhante Sumanādevi kālakatā" ti āha.

"Atha kasmā socasi? Nanu sabbesaṃ ekaṅsikaṃ maraṇanti."

"Jānām'etaṃ bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satiṃ paccupaṭṭhāpetuṃ asakkontī vippalamānā matā'ti me anappakaṃ domanassaṃ uppajjati" ti.

"Kiṃ pana tayā kathitaṃ mahāseṭṭhi?"

"Ahaṃ taṃ bhante 'Amma Sumane' 'ti āmantesiṃ. Atha naṃ āha 'Kiṃ tāta kaṇiṭṭhabhātikā'ti. Tato 'vippalpasi ammā' 'ti? 'Na vippalapāmī'ti kaṇiṭṭhabhātikā' 'ti. 'Bhāyasi ammā' 'ti? 'Na bhāyāmī'ti kaṇiṭṭabhātikā' 'ti. Ettakaṃ vatvā kālamākasī" ti.

Atha naṃ Bhagavā āha. "Na te mahāseṭṭhi dhītā vippalapī" ti.

"Atha kasmā evam'āhā?" ti

Kaṇiṭṭhattā y'eva. Dhītā hi te gahapati maggaphalehi tayā mahallikā. Tvaṃ hi Sotāpanno. Dhītā pana te Sakadāgāmini. Sā maggaphalehi mahallikattā evam'āhā" ti.

"Evaṃ bhante!"

"Evaṃ gahapati!"

"Idāni kuhiṃ nibbattā, bhante?"

Tusitabhavane gahapatī'ti vutte bhante mama dhītā idhā ñātakānaṃ antare nandamānā, vicaritvā ito gantvā'pi nandanaṭṭhāne y'eva nibbattā."

Atha naṃ satthā "Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti y'evā"ti vatvā imaṃ gātham'āha.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puññaṃ me katan ti nandati - bhīyyo nandati suggatiṃ gato.

V. Selections from Dhammapada

Na hi verena verāni - sammantī'dha kudācanaṃ
Averena ca sammanti - esa dhammo sanantano.

Yathā agāraṃ ducchannaṃ - vuṭṭhi samativijjhati
Evaṃ abhāvitaṃ cittaṃ - rāgo samativijjhati.

Yathā agāraṃ succhannaṃ - vuṭṭhi na samativijjhati
Evaṃ subhāvitaṃ cittaṃ - rāgo na samativijjhati.

Idha socati pecca socati - pāpakārī ubhayattha socati
So socati so vihaññati - disvā kamma-kiliṭṭha'mattano.

Idha modati pecca modati - katapuñño ubhayattha modati
So modati so pamodati - disvā kamma-visuddhi'mattano.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati
Pāpaṃ me katan'ti tappati - bhīyo tappati duggatiṃ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puññaṃ me katan'ti nandati - bhīyo nandati suggatiṃ gato.

Appamādo amatapadaṃ - pamādo maccuno padaṃ
Appamattā na mīyanti - ye pamattā yathā matā.

Appamādena maghavā - devānaṃ seṭṭhataṃ gato
Appamādaṃ pasaṅsanti - pamādo garahito sadā.

Aciraṃ vata'yaṃ kāyo - paṭhaviṃ adhisessati
Chuddho apeta-viññāṇo - niratthaṃ'va kaḷiṅgaraṃ.

Yathā'pi bhamaro pupphaṃ - vaṇṇagandhaṃ aheṭhayaṃ
Paḷeti rasa'mādāya - evaṃ gāme munī care.

Na paresaṃ vilomāni - na paresaṃ kat'ākataṃ
Attano'va avekkheyya - katāni akatāni ca.

Yathā'pi puppharāsimhā - kayirā mālāguṇe bahū
Evaṃ jātena maccena - kattabbaṃ kusalaṃ bahuṃ.

Madhū'va maññatī bālo - yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ - atha bālo dukkhaṃ nigacchati.

Selo yathā ekaghano - vātena na samīrati
Evaṃ nindā-pasaṃsāsu - na samiñjanti paṇḍitā.

Na attahetu na parassa hetu - na putta'micche na dhanaṃ na raṭṭhaṃ
Na iccheyya adhammena samiddhi'mattano - sa sīlavā paññavā dhammiko siyā.

Yo sahassaṃ sahassena - saṅgāme mānuse jine
Ekaṃ ca jeyya attānaṃ - save saṅgāmaj'uttamo.

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā - na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassa - sabbesaṃ jīvitaṃ piyaṃ
Attānaṃ upamaṃ katvā na haṇeyya na ghātaye.

Dhammaṃ care sucaritaṃ - na taṃ duccaritaṃ care
Dhammacārī sukhaṃ seti - asmiṃ loke paramhi ca.

Kiccho manussa paṭilābho - kicchaṃ macchāna jīvitaṃ
Kicchaṃ saddhammasavaṇaṃ - kiccho buddhānaṃ uppādo.

Sabbapāpassa akaraṇaṃ - kusalassa upasampadā
Sacitta pariyodapanaṃ - etaṃ Buddhāna sāsanaṃ.

Yo ca Buddhañ ca dhammañ ca - saṅghañ ca saraṇaṃ gato
Cattāri ariya-saccāni - samma'ppaññāya passati.

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Dukkhaṃ dukkhasamuppādaṃ - dukkhassa ca atikkamaṃ
Ariyañcaṭṭhaṅgikaṃ maggaṃ - dukkhūpasamagāminaṃ.

Etaṃ kho saraṇaṃ khemaṃ - etaṃ saraṇa'muttamaṃ
Etaṃ saraṇa'māgamma - sabbadukkhā pamuccati.

Na c'āhu na ca bhavissati - na cetarahi vijjati
Ekantaṃ nindito poso - ekantaṃ vā pasaṃsito.

Na tena paṇḍito hoti - yāvatā bahu bhāsati
Khemī avero abhayo - paṇḍito'ti pavuccati.

Na tāvatā dhammadharo - yāvatā bahu bhāsati
Yo ca appam'pi sutvāna - dhammaṃ kāyena passati
Save dhammadharo hoti - yo dhammaṃ na'ppamajjati.

Akataṃ dukkataṃ seyyo - pacchā tapati dukkataṃ
Katañ ca sukataṃ seyyo - yaṃ katvā nānutappati.

Sukhaṃ yāva jarā sīlaṃ - sukhā saddhā patiṭṭhitā
Sukho paññāya paṭilābho - pāpānaṃ akaraṇaṃ sukhaṃ.

Sabbadānaṃ dhammadānaṃ jināti - sabbaṃ rasaṃ dhammarasaṃ jināti
Sabbaṃ ratiṃ dhammaratiṃ jināti - taṇhakkhayo sabba dukkhaṃ jināti.

Cakkhunā saṃvaro sādhu - sādhu sotena saṃvaro
Ghāṇena saṃvaro sādhu - sādhu jivhāya saṃvaro.

Kāyena saṃvaro sādhu - sādhu vācāya saṃvaro
Manasā saṃvaro sādhu - sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu - sabbadukkhā pamuccati.

Dhammārāmo dhammarato - dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu - saddhammā na parihāyati.

Yassa kāyena vācāya - manasā n'atthi dukkataṃ
Saṃvutaṃ tīhi ṭhānehi - tam'ahaṃ brūmi brāhmaṇaṃ.

VI.

Mano pubbaṅgamā dhammā - mano seṭṭhā manomayā
Manasā ce paduṭṭhena - bhāsati vā karoti vā
Tato naṃ dukkham'anveti - cakkaṃ'va vahato padaṃ.

Mano pubbaṅgamā dhammā - manoseṭṭhā manomayā
Manasā ce pasannena - bhāsati vā karoti vā
Tato naṃ sukham'anveti - chāyā'va anapāyinī.

In prose form:

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce paduṭṭhena manasā bhāsati vā karoti vā, tato dukkhaṃ naṃ anveti cakkaṃ vahato padaṃ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce pasannena manasā bhāsati vā karoti vā, tato sukhaṃ naṃ anveti anapāyinī chāyā iva.

Dhammā-dhara, to hold or support. suffix mma. states or conditions.

Pubbaṅgamā - pubba + ṃ + gamā = going before.

Manoseṭṭhā - mana + seṭṭha. - When words of the mano group are compounded with another word, the final vowel is changed into 'o'.

Manomayā - This is a Nominal Derivative (Taddihita) formed from mana and suffix 'maya' which means made of.

Paduṭṭhena - pa + dusa, to defile, pollute. This is the Perfect Participle of 'padusa'. Here the suffix 'ta' is changed into 'ṭṭha'. Comp. diṭṭha from disa, to see; naṭṭha from nasa, to perish; daṭṭha from daṅsa, to sting; iṭṭha from isu, to wish.

Bhāsati - Present tense of bhāsa, to speak.

Karoti - Present tense of kara, to do.

Anveti - anu + eti The present tense of 'i'', to go. Here 'u' is changed into 'v'.

Cakkaṃ'va - Cakkaṃ + iva, This is a Sandhi formed by dropping the following vowel.

Vahato - The Genitive case of 'vahanta', from 'vaha', to carry.

Pasannena - The Perfect Participle of 'pa', + 'sada', to be pleased. Here the suffix 'ta' is changed into 'nna'. Comp. 'bhinna', from bhidi, to break; chinna from chidi, to cut; channa from chada, to cover.

Anapāyinī - Na + apāyinī. Here na is changed into 'an'. Apāyinī is formed from apa + aya, to go.

Notes on Selections for Translation

I. Buddheniyā Vatthu: Story of Buddheni

Kira - An Indeclinable used in reference to a report by hearing. It seems, is said.
Nihita - pp. of ni + dhā, bear. Deposited, laid aside, set apart.
Kālamakaṃsu - Kālaṃ + akaṃsu - died. Sing. Kālamakāsi.
Sāpateyyaṃ - property, wealth, provisions.
Vaṇṇa-pokkharatāya - beauty of complexion.
Devaccharā - celestial nymph.
Ratana + ttaya + māmikā - devoted to the Triple Gem.
Pādaparikattaṃ - state of wife.
Vibhavaṃ - wealth.
Pati + kulena - husband's clan.
Kevalaṃ - only.
Tato paṭṭhāya - from that time, thence forth.
Nivāsaṃ gaṇhi - took shelter.
Potakaṃ - colt.
Paṭijaggāhi - nourish, tend, look after.
Puñña + karaṇassa - Dat. to one who is doing merit.
Vidhametvā - having vanquished, having defeated.
Yannūnāhaṃ - How, if I.
Mālake - in the enclosure, yard.
Ugghosesi - shouted.
Maṃ + anuggaha - have compassion on me.
Soṇṇa + mālāhi - with garlands of gold.
Nabhasā - through the sky.
Mahiṃsu - revered.
Tato + ppabhuti - from that time.
Nagara + upavane - in the wood near the city.
Nibandhaṃ - frequently.
Devassa + anurūpaṃ - suitable to the Deva (King).
Bhane - a term of address used by superiors to subordinates.
Nilīnā - hidden.
Gahana + sajjā - ready to seize.
Nivatti - stopped.
Paṇhiyā - with the heel.
Saññaṃ + datvā - giving a sign.
Vegaṃ janetvā - accelerating the speed.
Ākāsaṃ ullaṅghi - rose to the sky.
Sandhāretuṃ - to bear.
Parigalitvā - having glided off, slipped.
Tiracchānagatā - animals.
Mantvāna - considering, thinking.
Sutta-ppabuddho - risen from sleep.
Mātugāmā - women.

II. Pānīyadinnassa Vatthu: Story of the Giver of Water

Janapada - country
Nadī + tīraṃ - river bank.
Gabbhinī + itthī - pregnant woman.
Kammaja-vātā - pains of childbirth.
Vijāyituṃ-asakkontī - unable to give birth.
Pipāsitā + amhi - I am thirsty.
Karuṇāyanto - pitying.
Laddhā + assāsā - having obtained consolation.
Katipaya - few
Paṭicca - on account of.
Āhiṇḍanto - wandering.
Sandhiṃ chinditvā - making a break - broke into the house.
Pacchābāhaṃ - hands on the back.
Gāḷhaṃ bandhitvā - binding tightly.
Āgantuko - guest, foreigner, visitor.
Ānāpesi - ordered.
Āghātaṭṭhānaṃ - place of execution.
Sañjānitvā - recognising.
Hadaya - heart.
Muhuttena - in a moment.
Asaddhahanto - not believing.
Tassa-agghaṇakaṃ - its value.

III. Duggatassa Dānaṃ: A Pauper's Charity

Duggato - poor man.
Bhatiyā - by wages.
Tuṭṭha-haṭṭhe - pleased and delighted.
Pamudite - rejoiced.
Dakkhiṇeyyā - worthy of gifts.
Jinorasā - the Sons of the Buddha.
Āvaṭṭhito - settled.
Saṃsāro - Existence.
Khalu - indeclinable, indeed.
Kalyāṇa-vimukka - opposed to good.
Kasirena - with difficulty.
Kapaṇo - poor.
Dīno - miserable.
Anāḷhiyo - destitute.
Sādhu + sammate - regarded as good.
Maṇḍapaṃ - hall.
Āyāsena - with trouble.
Pāyāsaṃ - milk porridge.

IV. Sumanādeviyā Vatthu: Story of Sumanādevi

Devasikaṃ - adv. daily.

Dānaggaṃ - alms-hall.

Vutte - loc. of vutta, from vada, to speak. When said, on being said.

Garahanti - from 'garaha' to condemn, despise.

Ruciṃ - taste, desire, likes.

Anucchavkha-kiccāni - anu + chavi - ka = according to one's skin, i.e., befitting, proper, suitable. Kiccāni, deeds, actions, duties.

Ativiya - adj. thoroughly.

Jānanti - know, from ñā, to know, Jāna is substituted for ñā.

Tesu vicārentesu - loc. absolute. When they inquire.

Cittarūpaṃ - lit. according to the mind, i.e., as they liked or according to one's heart's content.

Parivisituṃ - from pari + visa - to feed.

Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.

Ṭhapesi - Aorist causal of ṭhā, to stand. Placed.

Veyyāvaccaṃ karonti - perform duties, render service.

Sotāpannā - sota, stream; āpanna, entered. Stream-Winner, the first stage of Sainthood.

Patikulaṃ - husband's family.

Sakadāgāmiphalaṃ - Fruit of Ones - Returner, the second stage of Sainthood.

Tathārūpena aphāsukhena - some such illness.

Ātura - ill.

Āhārūpacchedaṃ - lit. food - cutting, i.e., starving.

Pakkosāpesi - Aorist causal of pa + kusa = caused to be called; summoned.

Vippalapasi - from vi + pa + lapa, to speak. Speak confusedly, babble.

Kālamakāsi - lit. did the time i.e., died.

Uppannasokaṃ - arisen grief. Uppanna is the p.p. of u + pada, to go.

Adhivāsetuṃ - inf. of adhi + vasa = to bear.

Asakkonto - pres. participle of sakha, to bear. Being unable.

Sarīrakiccaṃ - lit. bodily duties, i.e. funeral ceremonies, obsequies.

Kāretvā - Causal past participle of karu, to do.

Rodanto - pres. part. of ruda, to lament, wail.

Assumukho - assu, tears; mukha, face = tearful face.

Kālakatā - lit. time done i.e., dead.

Ekaṃsikaṃ - adv. certain.

Hirottappasampannā - hiri = shame, modesty; ottappa = fear; sampannā = endowed with.

Paccupaṭṭhāpetuṃ - inf. of pati + upa + ṭhā, to gather up.

Matā - p.p. of mara, to die.

Kathitaṃ - p.p. of katha, to speak; said, uttered, spoken.

Mahallikattā - abstract noun. Being old.

Nibbattā - p.p. of ni + vatu, born.

Pecca - Ind. p.p. of pa + i, to go. Having gone.

Katapuñño - the doer of good.

Gatā - p.p. of gamu = gone.

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V. Selections from Dhammapada

Verena - by anger.
Sammanti - are pacified - samu.
Sanantano - ancient law - Sanaṃ + suffix tana.

Agāraṃ - house.
Du + channaṃ - ill-thatched.
Vuṭṭhi - rain.
Samativijjhati - penetrates through - saṃ + ati + vijjha.

Pecca - hereafter.
Kamma - kiliṭṭha - defiled actions.

Modati - rejoices - muda.
Visuddhiṃ - purity.

Tappati - is tormented - tapa.

Mīyanti - die - mī.

Maghavā - a name given to Sakka, the king of the devas.
Pasaṃsanti - praise - pasaṃsa.
Garahito - is denounced, blamed - garaha + ta.

Adhisessati - will lie - adhi + si.
Chuddho - thrown away.
Apeta - viññāṇo - bereft of consciousness.
Ni + atthaṃ - useless.
Kaḷingaraṃ - charred log.

Bhamaro - bee.
Aheṭhayaṃ - without injuring.
Paleti - flies - pala.
Vilomāni - defects.
Avekkheyya - should reflect - ava + ikkha
Kayirā - would make - kara.
Mālāguṇe - different garlands.
Maccena - by man.

Maññati - thinks - mana.

Selo - rock.
Eka-ghano - one-solid.
Vātena - by wind.
Samīrati - is shaken - saṃ + ira.
Samiddhiṃ - prosperity.
Sa - so, he.

Saṇgāme - in the battle field.
Jeyya - would conquer - jī.

Tasanti - tremble - tasa.
Haṇeyya - should kill - haṇa.
Ghātaye - should cause to kill - haṇa.

An Elementary Pāḷi Course

Vocabulary: Pāḷi - English

A

Abhibhavati - (Abhi + bhū) overcomes.
Abhibhū - m. conqueror.
Abhidhamma - m. Higher Doctrine.
Abhigacchati - (abhi + gamu) goes near to.
Abhijānāti - (abhi + ñā) perceives.
Abhikkamati - (abhi + kamu) goes forward.
Abhimaṅgala - n. great festival.
Abhimukha - facing towards.
Abhiññā - f. higher knowledge.
Ācariya - m. teacher.
Ādara - m. affection, esteem, care.
Ādāya - p.p. having taken.
Adhibhūta - p.p. mastered.
Adhigacchati - (adhi + gamu) attains, acquires.
Adhipati - m. chief, master.
Adhisessati - (adhi + si) will lie upon.
Adhisīla - a higher morality.
Adhisīta - adj. very cold.
Adhitiṭṭhati - (adhi + ṭhā) stands upon.
Adhivasati - (adhi + vasa) dwells in.
Agā - (gamu) went.
Āgacchati - (ā + gamu) comes.
Āgatasamaṇo - m. monastery.
Aggi - m. fire.
Aha - n. day.
Ahaṃ - pro. I.
Āhāra - m. food.
Āharati - (ā + hara) brings.
Aja - m. goat.
Ajā - f. she-goat.
Ajja - ind. to-day.
Ākāsa - m. sky.
Alikavādī - m. liar.
Āma - ind. yes.
Amacca - m. minister.
Amba - n. mango.

Ambara - n. garment.
Amhākaṃ - pro. our.
Amu - Pro. this, that, such.
Aṅguli - f. finger.
Añña - adj. another
Annada - giver of food.
Aññatara - adj. certain.
Antevāsiko - m. pupil.
Antima - adj. last.
Anu - pre. like, after, along, under.
Anugacchati - (anu + gamu) follows.
Anulomato - in accordance with.
Anunāyaka - m. sub-chief.
Anupubbaṃ - in due course.
Anurāja - m. successor.
Apa - pre. from, away from.
Āpabbata - n. as far as the rock.
Apagacchati - (apa + gamu) goes away.
Āpana - n. shop, market.
Apara - adj. other, western, subsequent.
Aparaṇha - m. afternoon.
Apasālāya - from the hall.
Apavāda - m. abuse, blame.
Api - ind. over, near to.
Apidhāna - n. cover, lid.
Appa - adj. little, few.
Appamāda - m. earnestness.
Arahanta - m. Arahat.
Ārāma - m. temple, garden.
Āroceti - (ā + ruca) informs, tells, announces.
Ārogya - n. health.
Asādhu - m. bad man.
Āsana - n. seat.
Asi - m. sword.
Asikaḷaho - m. swordfight.
Asīti - eighty.
Assa - m. horse.
Assā - f. mare.

For free distribution only

Aṭavi - f. forest.
Ativiya - adj. very.
Atigacchati - (ati + gamu) overcomes.
Atikkamati - (ati + kamu) transgresses.
Atisundara - very beautiful.
Atithi - m. guest.
Atta - m. soul, self.
Attha - m. matter, meaning, good.
Aṭṭha - eight.
Aṭṭhādasa - eighteen.
Aṭṭhama - eighth.
Aṭṭhi - n. bone.
Avabhodha - m. understanding.
Avacarati - (ava + cara) traverses.
Avaharati - (ava + hara) takes away.
Avajānāti - (ava + ñā) despises.
Avakkamati - (ava + kamu) descends.
Avamaññati - (ava + mana) looks
down upon.
Āvuso - ind. friend, brother.
Aya - n. iron.
Ayomaya - made of iron.
Āyu - n. age.

B

Bahudhā - in many ways.
Bāla - m. young.
Bālatā - f. childhood.
Bālatta - n. ignorance.
Balavantu - m. powerful.
Bandhumantu - m. he who has
relations.
Bhagavantu - m. The Blessed One.
Bhaginī - f. sister.
Bhajati - (bhaja) associates.
Bhaṇati - (bhaṇa) speaks, recites.
Bhaṇda - n. goods, article.
Bhaṇḍāgārika - m. treasurer
Bhante - ind. Lord, Reverend Sir.
Bhariyā - f. wife.
Bhāsā - f. language.
Bhāsana. - n. speech.
Bhattu - m. husband.
Bhātu - m. brother.
Bhava - n. existence.
Bhavati - (bhū) becomes.
Bhāveti - (bhū) cultivates, develops.

Bhaya - n. fear.
Bhikkhu - m. mendicant, monk.
Bhikkhunī - f. nun.
Bhinna - p.p. broken.
Bhū - to be.
Bhujaga - m. snake.
Bhuñjitukāma - wishing to eat.
Bhūmi - f. ground.
Bhuñjati - (bhuji) eats, partakes.
Bhūta - n. being.
Bīja - n. seed, germ.
Brahmacārī - m. celibate.
Buddha - m. The Enlightened One.
Buddhadesita - preached by Buddha.
Bujjhati - (budha) understands.

C

Cakkhu - n. eye.
Canda - m. moon.
Carati - (cara) wanders.
Catuttha - fourth.
Cattālīsati - forty.
Catu - four.
Catuddasa - fourteen.
Ceta - n. mind.
Cha - six.
Chatta - n. umbrella.
Chaṭṭha - sixth.
Ciraṃ - indec. for a long time.
Corabhayaṃ - n. fear from thief.
Corayati - (cura) steals.
Coreti - (cura) steals.
Cuddasa - fourteen.

D

Dakkhiṇa - south.
Dāna - n. alms, giving, gift.
Daṇḍa - n. stick.
Daṇḍī - he who has a stick.
Dāraka - m. child.
Dārikā - f. girl.
Dāru - n. wood, fire-wood.
Dārumaya - wooden.
Dasa - ten.
Dāsa - m. servant.
Dāsi - f. servant-maid.

Dātu - m. giver.
Dāyaka - m. supporter.
Deseti - (disa) preaches.
Deti - (dā) gives.
Deva - m. god.
Devi - f. goddess.
Deyya - that which should be given.
Dhamma - m. Law, Truth, Doctrine.
Dhammacāri - m. righteous one.
Dhammadhara - m. versed in the
Dhamma.
Dhammasālā - f. preaching hall.
Dhammatā - f. nature.
Dhammavādī - m. speaker of the
Truth.
Dhammika - righteous.
Dhana - n. wealth.
Dhāvati - (dhāva) runs.
Dhenu - f. cow.
Dhītu - f. daughter.
Dhitimantu - m. courageous one.
Dhovati - (dhova) washes.
Dhunāti - (dhu) destroys.
Dibbati - (diva) enjoys.
Dīgha - adj. long.
Dinakara - m. Sun.
Dīpa - n. light, lamp.
Disā - f. quarter, direction.
Diṭṭhadhammo - m. Saint.
Divasa - m., n. day.
Dosa - m. hatred.
Du - pre. bad, difficult.
Duddama - difficult to tame.
Duggati - f. evil state.
Duhitu - f. daughter.
Duranubodha - difficult of
comprehension.
Dutiya - second.
Dvādasa - twelve.
Dvi - two.
Dvikkhattuṃ - twice.

E

Eka - one, certain, some.
Ekādasa - eleven.
Eḷaka - m. goat.

Eva - ind. just, quite, even, only.
Evaṃ - ind. thus.

G

Gacchati - (gamu) goes.
Gahapati - m. householder.
Gāma - m. village.
Gāmato - gone to the village.
Gamaka - m. goer.
Gamana - n. going.
Gāmatā - f. collection of villages.
Gaṅgā - f. river.
Gantukāma - wishing to go.
Gārayha - blamable.
Gati - f. state.
Ghara - n. home, house.
Ghaṭa - m. pot, jar.
Ghosana - noisy.
Gilāna - m. sick person.
Gīti - f. song.
Go - m. bull.
Gotrabhū - n. Sanctified one.
Guṇavantu - m. virtuous one.

H

Harati - (hara) carries.
Hattha - m. hand.
Hatthi - m. elephant.
Hatthinī - f. she-elephant.
Have - ind. indeed, certainly.
Hi - indec. indeed.
Hīyo - ind. yesterday.

I

Icchati - (isu) wishes, desires.
Idāni - ind. now.
Idha - ind. here.
Ima - this.
Itara - adj. different, the remaining.
Ito - ind. hence. ago, from here.
Iva - ind. like.
Isi - m. sage.

J

Janaka - m. father.
Jananī - f. mother.
Janatā - f. multitude.
Jaya - m. victory.
Jāyati - (jana) arises, is born.
Jeṭṭha - eldest.
Jetu - m. conqueror.
Jeyya - elder.
Jināti - (ji) conquers.
Jīvati - (jīva) lives.

K

Ka - pro. who, which?
Kadariya - m. miser.
Kammaja - born of kamma.
Kampati - (kampa) shakes, wavers.
Kaṇha - black.
Kaniṭṭha - adj. youngest.
Kaniya - adj. younger.
Kaññā - f. maiden, virgin.
Kapi - m. monkey.
Kāraka - m. doer.
Karaṇa - n. doing.
Karaṇīya - that which should be done.
Kassaka - m. farmer.
Katama - pro. what, which?
Kataññū - m. grateful person.
Katara - pro. what, which?
Kattu - m. doer.
Kattukāma - wishing to do.
Kavi - m. poet.
Kāyika - bodily.
Khādati - (khāda) eats, chews.
Khaggavisāṇakappa - m. like a rhinoceros.
Khajja - eatable.
Khaṇati - (khaṇa) digs.
Khanti - f. patience.
Khetta - n. field.
Khippaṃ - ind. quickly.
Khīra - n. milk.
Khuddaka - adj . small.
Kiṃ - ind. why? what? pray.
Kīḷati - plays.
Kodha - m. anger.

Kodhana - irritable.
Koṭi - f. hundred lakhs.
Kuddāla - m., n. spade.
Kujjhati - (kudha) gets angry.
Kumbhakāra - m. potter.
Kuñjara - m. elephant.
Kūpa - m. well.

L

Labhati - (labha) receives.
Lakkhaṃ - lakh.
Lekhana - n. letter.
Likhati = (likha) writes.
Lobha - m. greed.
Loka - m. world.
Lokahita - beneficial to the world.
Lokika - worldly.
Loṇika - mixed with salt.

M

Maccha - m. fish.
Maccu - m. death.
Madhu - m. honey.
Magga - m. road.
Maggika - m. traveller.
Mahanta - adj. big.
Mahesī - f. queen.
Majja - n. intoxicant.
Majjhima - adj. middle.
Mālākāra - m. garland-maker.
Mama - pro. my, mine.
Mana - mind.
Māna - n. pride.
Mañca - m. bed.
Maṇi - m. jewel.
Manomaya - mental.
Manusatta - n. manhood.
Maraṇa - n. death.
Māsa - m., n. month.
Mātula - m. uncle.
Mātulānī - f. aunt.
Mayhaṃ - pro. my, mine.
Medha - adj. wise.
Medhāvī - m. wise man.
Medhāvinī - f. wise woman.
Mitta - m., n. friend.

Mukha - n. face, mouth.
Muni - m. sage.
Mutti - f. deliverance.

N

Nagara - m. city.
Nāgarika - urban.
Nāma - n. name, mind.
Namo - ind. honour.
Narapati - m. king.
Nārī - f. woman.
Nara - m. man.
Nātha - m. lord, refuge.
Ñāti - m. relative.
Nattu - m. nephew.
Ñātu - m. knower.
Nāvā - f. ship, boat.
Nāvika - m. navigator.
Nava - nine.
Navama - ninth.
Navuti - ninety.
Netu - m. leader.
Nirāhāra - without food.
Nīca - mean, low.
Nicaya - n. accumulation.
Nidahati - (ni + daha) lays aside.
Nidhāya - ind. p.p. having left aside.
Nigacchati - (ni + gamu) goes away.
Nigama - m. town, market
Nīharati - (nī + hara) takes away, removes.
Nikkhamati - (ni + kamu) departs.
Nikkhaṇati - (ni +khaṇa) buries.
Nīla - adj. blue.
Nīrasa - sapless, tasteless.
Nīroga - healthy.
Nisīdati - (ni + sada) sits.
Nittaṇho - arahant (Desireless One).
Nivattati - (ni + vatu) ceases.

O

Odana - m. rice, cooked rice.
Ojā - f. essence.
Osadha - m. medicine.
Osadhasālā - f. dispensary.
Ovāda - m. advice.

P

Pabala - very strong.
Pabbata - m., n. rock.
Pacati - (paca) cooks.
Pacchābhattaṃ - after meal.
Pacchima - west.
Pāda - m,. n. foot
Paharati - (pa + hara) strikes.
Pakkamati - (pa + kamu) sets out, goes away.
Pakkhipati - (pa + khipa) throws in, puts in.
Pāḷibhāsā - f. pāḷi-language.
Pana - ind, but, however, further.
Pañca - five.
Pañcadasa - fifteen.
Pañcadhā - fivefold.
Pañcama - fifth.
Paṇḍita - m. wise man.
Pañha - m. question
Paṇīta - noble.
Pañcama - fifth.
Paṇṇarasa - fifteen.
Paññā - f. wisdom.
Paṇṇākāra - m. present.
Paṇṇāsa - fifty.
Pāpa - n. evil.
Pāpaka - adj . evil.
Pāpakārī - m. evil-doer.
Pāpuṇāti - (pa + apa) arrives.
Para - adj. other, different.
Parā - ind. away, aside, back, opposed to.
Parābhava - m. decline, ruin.
Parājaya - defeat.
Parakkamati - (para + kamu) strives.
Pari - pre. around, about, complete.
Pariccheda - m. limit, extent, chapter.
Paridahati - (pari + daha) puts on.
Paridhāvati. - (pari + dhāva) runs about.
Parikkhipati - (pari + khipa) throws around.
Parisuddha - complete purity.
Pasattha - good.
Pātarāsa - m. morning meal.
Patati - (pata) falls.

Paṭhama - first.
Pāṭhasālā - f. school.
Pati - m. husband, lord.
Pati - pre. again, against, back, towards.
Patideti - (pati + dā) gives in return.
Paṭikkamati - (paṭi + kamu) retreats.
Paṭilekhana - n. letter in reply.
Paṭilomaṃ - backwards.
Paṭipadā - f. course, conduct, practice.
Patirāja - hostile king.
Patirūpaṃ - counterfeit, suitable.
Paṭisotaṃ - against the stream.
Paṭivadati - (paṭi + vada) answers.
Pāto - ind. early in the morning.
Pavisati - (pa + visa) enters.
Pāya - n. water, milk.
Payāti - (pa + yā) goes forward.
Payojana - n. use, need.
Pema - m. attachment, love.
Pīta - adj. yellow.
Pīṭha - n. chair, bench.
Pīti - f. joy.
Pitu - m. father.
Potthaka - n. book.
Pubba - adj. first, foremost, eastern.
Pubbaṇha - m. forenoon.
Pucchati - asks.
Pūjeti - offers.
Puñña - n. merit, good.
Puññakārī - m. good-doer.
Puppha - n. flower.
Purato - ind. in the presence of.
Puratthima - east.
Putta - m. son.
Puttika - he who has sons.

R

Rāja - m. king.
Raja - n. dust.
Rajatamaya - made of silver.
Rājinī - f. queen.
Rakkhati - protects.
Ratha - m. cart, chariot.
Rathakāra - charioteer.
Rati - f. attachment.
Ratta - adj. red.

Raṭṭha - n. country, kingdom, realm.
Ratti - f. night.
Roga - m. disease.
Rukkha - m. tree.
Rundhati - (rudhi) obstructs.

S

Sā - she.
Sabba - all.
Sabbadā - ind. everyday.
Sabbaññū - m. All Knowing One.
Sabbaso - in every way.
Sabbathā - in every way.
Sacca - a truth.
Sadā - ind. always.
Saddhā - f. faith, devotion, confidence.
Sādhu - m. good man.
Sādhu - adj. good.
Sādhukaṃ - ind. well.
Sahāya - m. friend.
Sālā - f. hall.
Samāgacchati - (saṃ + ā + gamu) assembles.
Samaṇa - m. holy man, ascetic.
Sambuddha - self-enlightened.
Sameti - meets together.
Sāmī - m. husband, lord.
Sammā-Sammbuddha - m. Fully Enlightened One.
Sammukha - face to face with.
Saṃ - pre. with, together, self.
Saṅgha - m. collection, The Order.
Saṃharati - (saṃ + hara) collects.
Saṅkhipati - (saṃ + khipa) condenses.
Saṅkilissati - (saṃ + kilisa) is defiled.
Sara - n. lake.
Saraṇa - n. refuge.
Satta - seven.
Sahassaṃ - thousand.
Sataṃ - hundred.
Sattadasa - seventeen.
Sattama - seventh.
Saṭṭhi - sixty.
Sattati - seventy.
Satthu - m. teacher.
Sāyamāsa - m. evening meal, dinner.
Senā - f. army.

Seta - adj . white.

Seṭṭha - adj. excellent, chief.

Sīla - n. morality, precept, virtue.

Sīladhanaṃ - wealth of virtue.

Sira - n. head.

Sīta - adj . cold, cool.

Siyā - would be.

So - pro. he.

Soka - m. grief.

Soḷasa - sixteen.

Sotu - m. hearer.

Sovaṇṇamaya - golden.

Su - pre. good, well, thoroughly, excess.

Subhāvita - p.p. thoroughly practised.

Sūda - m. cook.

Sudubbala - very weak.

Sudesita - well preached.

Sugati - f. good or happy state.

Sujana - m. good man.

Sukara - easy to do.

Sukhita - adj. happy, healthy.

Sunakha - m. dog.

Suṇāti - (su) hears.

Suve - ind. tomorrow.

T

Tadā - ind. then.

Taḷāka - n. pond pool.

Tama - n. darkness.

Taṇhā - f. craving.

Tapa - n. asceticism, control.

Tarati - (tara) crosses.

Taruṇa - adj . young.

Tāsaṃ - f. their.

Tassa - m., n., pro. his.

Tassā - f. pro. her.

Tatiya - third.

Tava - m., f., n., pro. your.

Teja - n. majesty.

Terasa - thirteen.

Tesaṃ - m., n., pro. their.

Ti - three.

Tiṇa - n. grass.

Tiṃsati - thirty.

Tumhākaṃ - m., f., n., pro. Plu. your.

Tuyhaṃ - m., f., n. pro. Sing. your.

U

Ucca - adj . high.

Ucchindati - (u + chidi) cuts off.

Udaka - n. water.

Udaya - m. rise, beginning.

Uggacchati - (u + gamu) rises.

Ukkhipati - (u + khipa) throws upwards.

Uṇha - adj. hot.

Upa - pre. near, towards, next.

Upādāna - attachment, clinging.

Upadhāvati - (upa + dhāva) runs up to.

Upagacchati - (upa + gamu) goes near.

Upagaṅgaṃ - near a river.

Upakaḍḍhati - (upa + kaḍḍha) drags down.

Upakaṇṇa - into the ear.

Upanagaraṃ - near a city, suburb.

Uparāja - m. viceroy.

Upāsaka - m. devotee (male).

Upasākhā - minor branch.

Upasaṅkamati - (upa + saṃ + kamu) approaches.

Upāsikā - f. devotee. (female).

Ura - n. shoulder.

Uttara - adj. higher, superior, northern.

Uttarati - (u + tara) ascends.

V

Vā - ind. either, or.

Vācā - f. word.

Vāceti - (vaca) reads, recites.

Vadati - (vada) speaks.

Vadhū - f. young wife.

Vanavāsa - residence in the forest.

Vandati - (vanda) salutes.

Vaṇṇa - m. appearance, colour, praise.

Vapati - sows.

Vassa - m., n. year, rain.

Vattha - n. cloth, raiment.

Vattu - m. talker.

Vaya - n. age.

Vāyamati - strives, tries.

Vejja - m. doctor, physician.
Vibhava - m. power, free from existence.
Vicarati - (vi + cara) wanders about.
Vicchindati - (vi + chidi) cuts off.
Vigata - separated.
Vihaññati - perishes.
Vīhi - m. paddy.
Vikkhipati - scatters.
Viloma - reverse.
Vimala - stainless.
Vimukha - averted.
Vimutti - f. perfect release.
Vipassati - (vi + passa) sees clearly.
Vīsaṃ - twenty.
Visama - uneven.
Vīsati - twenty.
Visikhā - f. street.
Visoka - sorrowless.

Visujjhati - (vi + sudha) is purified.
Viya - ind. like.
Vuddha - adj . old.
Vyākaroti - (vi + ā + kara) expounds.

Y

Yā - pro. who, which, that.
Yācaka - m. beggar.
Yadā - ind. when.
Yāgu - m. rice-gruel.
Yasa - n. glory.
Yathābalaṃ - according to strength.
Yathākammaṃ - to order.
Yathāsatti - according to one's ability.
Yathāvuddhaṃ - according to seniority.
Yāva - ind. till, so long.
Yāvadatthaṃ - as one wishes.
Yāvajīvaṃ - till life lasts.
Yogga - suitable.

An Elementary Pāḷi Course

Vocabulary: English - Pāḷi

A

Abandons - jahati.
About - matta.
Above - upari.
Abuse - upavāda. m.
Accumulation - nicaya.
Acquires - adhigacchati.
Action - kamma. n.
Advice - ovāda. m.
Affection - ādara. m.
After - pacchā. ind.
Afternoon - aparaṇha. m.
Again - puna. ind.
Against - pati. ind.
Age - āyu. n.
Ago - ito. ind.
All - sabba. adj.
All-Knowing One - sabbaññū. m.
Alms - dāna.
Also - api, ca. ind.
Always - niccaṃ. ind.
And - ca. ind.
Anger - kodha. m.
Angry (gets) - kujjhati.
Announces - āroceti.
Another - añña. pro.
Answers - paṭivadati.
Appearance - vaṇṇa. m.
Approaches - upasaṅkamati.
Aquatic - jalaja.
Arahant - arahanta.
Arises - uggacchati.
Arises (is born) - jāyati, uppajjati.
Army - senā. f.
Around - pari. ind.
Arrives - pāpuṇāti.
Article - bhaṇḍa. n.
Ascends - āruhati.
Ascetic - samaṇa, m.
Asceticism - tapa. m.

Asks - pucchati.
As long as - tāva. ind.
Assembles - samāgacchati.
Associates - bhajati.
Attachment - pema. m., rati. f.
Attains - adhigacchati.
Aunt - mātulāni. f.
Avaricious person - kadariya. m.
Averted - vimukha.
Away - apa, ava, parā, ni. pre.

B

Back - puna. ind
Backwards - paṭilomaṃ.
Bad - du. pre.
Bad man - asādhu. m.
Becomes - bhavati.
Becoming - bhava. m.
Bed - mañca, m.
Beggar - yācaka. m.
Beginning - udaya. m.
Behind - pacchā. ind.
Bench - pīṭha. n.
Beyond - pāraṃ. ind.
Big - mahanta. adj.
Bird - sakuna. m.
Black - kaṇha. adj.
Blamable - vajja.
Blame - apavāda. m.
Blessed - bhagavanta.
Blessings-bestower - sivaṅkara. m.
Blue - nīla. adj.
Blueness - nīlatā. f. nīlattaṃ. n.
Boat - nāvā. f.
Bodily - kāyika.
Bone - aṭṭhi. n.
Book - potthaka, m., n.
Born (is) - jāyati.
Brings - āharati.
Brother - āvuso. (A form of address).

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Brother - bhātu. m.
Buddha - Buddha. m.
Bull - go. m.
Buries - nikhaṇati.
But - pana. ind.
Buys - kiṇāti.

C

Care - ādara. m.
Carries - harati.
Cart - ratha. m.
Chair - pīṭha. n.
Chapter - pariccheda. m.
Chariot - ratha. n.
Chews - khādati.
Chief - adhipati. m. seṭṭha. adj.
Child - dāraka. m.
Childhood - bālatā. f.
City - nagara. n.
Clear - vippasanna.
Climbs - āruhati.
Cloth - vattha. n.
Coach-builder - rathakāraka.
Cold - sīta. adj.
Collection - samūha. m.
Collects - saṅharati.
Colour - vaṇṇa. m.
Comes - āgacchati.
Compiles - saṅgaṇhāti.
Complete - sampuṇṇa.
Condenses - saṅkhipati.
Condition - bhāva. m.
Condition (of birth) - gati. f.
Conduct - paṭipadā. f. ācāra. m.
Conqueror - abhibhū. m.
Conquers - jināti.
Consent - anumati. f.
Control - dama. m.
Cook - sūda. m.
Cooks - pacati.
Cook (wishing to) - pacitukāma.
Cooked rice - odana. n.
Cool - sīta. adj.
Counterfeit - patirūpaṃ.
Country - raṭṭha. n.
Courageous - dhitimantu. m.
Course - paṭipadā. f.

Cover - apidhāna, pidhāna. n.
Covetousness - abhijjhā. f.
Cow - dhenu. f.
Craving - taṇhā. f.

D

Darkness - andhakāra. m.
Daughter - dhītu. f.
Day - divasa. m., n.
Death - maccu. m.
Declares - vadati.
Defeat - parājaya. m.
Defiles - saṅkilissati.
Deliverance - mutti. g.
Delusion - moha. m.
Departs - nikkhamati.
Descends - okkamati.
Despises - avajānāti.
Destroys - dhunāti.
Destruction - khaya. m.
Devotee (male) - upāsaka. m.
Devotee (female) - upāsikā. f.
Devotion - saddhā f.
Different - nānā.
Difficult - dukkara.
Digs - khaṇati.
Dinner - sāyamāsa. m.
Direction - disā. f.
Disappears - antaradhāyati.
Disciple - sāvaka. m.
Disease - roga. m.
Dispensary - osadhasālā. f.
Do (wishing to) - kattukāma.
Doctor - vejja. m.
Doctrine - Dhamma. m.
Doer - kāraka. m.
Dog - sunakha. m.
Doing - karonta. pres. p
Down - heṭṭhā. ind.
Drags down - upakaḍḍhati.
Drinks - pibati, pivati.
Drinkable - peyya.
Dust - raja. n.
Dwells - viharati.

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E

Ear - sota. n.
Early - pubba. adj.
Earnestness - appamāda. m.
East - puratthimā.
Easy (to do) - sukara.
Eat (wishing to) - bhuñjitukāma.
Eater - bhojaka.
Eats - bhuñjati.
Edible - khādanīya.
Eight - aṭṭha.
Eighteen - aṭṭhadasa, aṭṭhārasa.
Eighty - asāta.
Either - vā.
End - anta. m.
Enlightened one - Sambuddha. m.
Especial - visesa.
Essence - sāra. n.
Esteem - ādara. m.
Even - api. ind.
Evening - sāyaṇha. m.
Evening-meal - sāyamāsa. m.
Everyday - sabbadā.
Evil - pāpa. n.
Evil doer - pāpakārī. m.
Evil State - duggati. f.
Excellent - seṭṭha. adj. suṭṭhu. ind.
Exhortation - ovāda. m.
Existence - bhava. m.
Expounds - vyākaroti.
Extent - pariccheda. m.
Eye - cakkhu. n.

F

Face - mukha. n.
Falls - patati.
Faith - saddhā. f.
Farmer - kassaka. m.
Father - janaka. m. pitu. m.
Fear - bhaya. n.
Few - appa. adj .
Field - khetta. n.
Fifteen - pañcadasa, paṇṇarasa.
Fifth - pañcama.
Finger - aṅguli. f.
Fire - aggi. m.

Firewood - dāru. n.
First - paṭhama.
Fish - maccha. m.
Five - pañca.
Flower - puppha. n.
Folds - saṃharati.
Follows - anugacchati.
Food - āhāra. m.
Foot - pāda. m.
Foremost - pubba. adj.
Forenoon - pubbaṇha. m.
Forest - aṭavi. f. vana. n.
Forest (residence in) - vanavāsa.
Forty-nine - ek'ūna paṇṇāsa.
Four - catu.
Fourteen - cuddasa, catuddasa.
Fourth - catuttha.
Freed - mutta. p.p.
Freedom - mutti. f.
Friend - āvuso, mitta. n., m. sahāya. m.
Fruit - phala. n.
Further - puna. ind.

G

Gait - gati. f.
Ganges - gaṅgā. f.
Garden - ārāma. m.
Garland-maker - mālākāra. m.
Garment - ambara. m. vattha. n.
Germ - bīja. n.
Gets - labhati.
Gets (angry) - kujjhati.
Gift - dāna. n.
Girl - dārakā. f.
Giver - dāyaka. m.
Giver (of food) - annada.
Gives - deti.
Giving - dāna. n.
Glory - yasa. n.
Goal - attha. m.
Goat - aja. m.
Goat (she) - ajā. f.
God - deva. m.
Goddess - devī. f.
Goes - gacchati.
Goes about - vicarati.

Goes away - apagacchati.
Goes forward - abhigacchati.
Going - gamana. n.
Golden - sovaṇṇamaya.
Good - sundara. adj.
Good doer - puññakārī. m.
Good man - sujana. m.
Goods - bhaṇḍa. n.
Grass - tiṇa. n.
Grateful-person - kataññū. m.
Great - mahanta. adj.
Greed - lobha. m.
Grief - soka. m.
Ground - bhūmi. f.
Grows - vaḍḍhati.
Gruel-rice - yāgu. m.
Guest - atithi. m.

H

Hall - sālā. f.
Hand - hattha. m.
Happy - sukhita. adj.
Happy state - sugati. f.
Hatred - kodha. m.
He - so.
Head - sira. n.
Health - ārogya. n.
Healthy - nīroga.
Heard - suta. p.p.
Hearer - sotu. m.
Hearing - sutvā. ind. p.p.
Hears - suṇāti.
Hence - ito. ind.
Here - idha. ind.
High - ucca. adj.
Higher - uttara.
Hinders - bādhati.
His - tassa. pro.
Holy man - samaṇa. m.
Home - ghara. n.
Horse - assa. in.
Hospital - gilānasālā. f.
House - ghara. n.
Hundred - sataṃ.
Hundred millions - dasakoṭi.
Hundred thousands - satasahassa.
Husband - sāmi. m.

I

I - ahaṃ. pro.
Ignorance - bālatta. n.
Immediately - khippaṃ. ind.
In - anto. ind.
Indeed - have, hi, eva. ind.
Informs - āroceti.
Intoxicating - majja.
Iron - aya. n.
Iron-made - ayomaya.

J

Jar - ghaṭa. n.
Jewel - maṇi. m.
Joy - pīti. f.

K

Kindness - karuṇā. f.
King - rājā. m.
Kingdom - raṭṭha. n.
Knower - ñātu. m.
Knowledge - ñāṇa. n.
Knowledge, higher - abhiññā. f.
Knows - jānāti.

L

Lake - taḷāka. m.
Lakh - lakkha.
Lamp - dīpa. m.
Language - bhāsā. f.
Last - antima. adj.
Law - dhamma. m.
Lays aside - nidahati.
Leader - nāyaka. m.
Leading - nayanta. pres. p
Learns - sikkhati.
Letter - lekhana. n.
Lid - pidahana. n.
Lie - musā. f.
Lier - alikavādī. m.
Light - dīpa. n.
Like - viya, iva. ind.
Limit - pariccheda. m.
Little - appa. adj.

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Lives - jīvati.
Long - ciraṃ, dīgha. adj.
Lord - nātha. m., Issara. m.
Low - nīca. adj.
Lust - rāga. m.

M

Maiden - kaññā. f.
Majesty - teja. n.
Man - nara. m., manussa. m.
Mango - amba. m.
Manhood - manussatta. n.
Mankind - pajā. f.
Mare - assā. f.
Market - āpana. n.
Master - adhipati. m.
Mastered - adhibūta.
Matter - attha. m.
Medicine - osada. n.
Meaning - attha. m.
Meets together - sameti.
Memory - sati. f.
Mental - mānasika.
Merchant - vāṇija. m.
Merit - puñña. n.
Middle - majjhima. adj.
Milk - khīra. n.
Mind - mana. n. citta. n.
Minister - amacca. m.
Miser - kadariya. m.
Monastery - ārāma, vihāra. m.
Monk - bhikkhu. m.
Monkey - kapi. m., vānara. m.
Month - māsa. m., n.
Moon - canda. m.
Morality - sīla. n.
Morality, higher - adhisīla. n.
Morning - pāto. ind.
Morning meal - pātarāsa. m.
Mother - jananī. f., mātu. f.
Mountain - pabbata. m., n.
Mouth - mukha. n.
Multitude - janatā. f.
My - mama, mayhaṃ. pro.

N

Name - nāma. n.
Name (by) - nāma. ind.
Nature - dhammatā. f.
Navigator - nāvika. m.
Near - santike. ind.
Need - payojana. n.
Nephew - nattu. m.
Night - ratti. f.
Nine - nava.
Nineteen - ek'ūna vīsati.
Ninety - navuti.
Ninety-nine - ek'ūna sataṃ.
Noisy - ghosana.
No - na, nahi.
Not - na.
Now - idāni.
Nun - bhikkhunī. f.

O

Ocean - jalanidhi. f., samudda. m.
Offers - pūjeti.
Old - vuddha. adj.
Once - ekakkhattuṃ.
One - eka.
Only - eva. ind.
Or - vā. ind.
Other - apara. adj.
Our - amhākaṃ. pro.
Over - upari. pre.
Overcomes - abhibhavati.

P

Paddy - vīhi. m.
Palace - pāsāda. m.
Plays - kīḷati.
Pāḷi language - pāḷibhāsā. f.
Park - ārāma. m.
Partakes - bhuñjati.
Path - paṭipadā f., magga. m.
Patience - khanti. f.
Perceives - abhijānāti.
Perishes - vihaññati.
Physician - vejja. m.
Poet - kavi. m.

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Pond - taḷāka. m.
Pool - taḷāka. m.
Pot - ghaṭa. n., kumbha. m.
Potter - kumbhakāra. m.
Powerful - balavantu. m.
Practice - paṭipadā. f.
Praise - vaṇṇa. m.
Preaches - deseti.
Preaching hall - dhamma sālā. f.
Precept - sīla. n.
Presence - samīpa. m.
Protects - rakkhati.
Pupil - sissa. m.
Purified (is) - parisujjhati.

Q

Quality - vaṇṇa. m.
Quarter - disā. f.
Queen - mahesī. f.
Question - pañha. m.
Quickly - khippaṃ. ind.

R

Raiment - vattha. n.
Rain - vassa. m., n.
Realm - raṭṭha. n.
Receives - labhati, gaṇhāti.
Resites - bhaṇati.
Recollection - sati. f.
Red - ratta. adj.
Refuge - saraṇa. n. nātha. m.
Relative - ñāti. m., bandhu. m.
Relatives (having) - bandhumantu. m.
Release - mutti. f.
Remaining - sesa. m.
Removes - nīharati, avaharati.
Retreats - paṭikkamati.
Reverend Sir - bhante.
Reverse - paṭiloma.
Reward - paṇṇākāra. m.
River - gaṅgā. f., nadī. f.
Rice - odana. m., n.
Road - magga. m.
Rock - pabbata. m., n.
Runs - dhāvati.

S

Sage - muni. m.
Saint - Arahanta. m.
Salt - loṇa. n.
Salt, mixed with - loṇika.
Salutation - namo. ind.
Salutes - vandati.
Sapless - nīrasa.
Scatters - vikkhipati.
School - pāṭhasālā. f.
Sea - samudda. m.
Seat - āsana. n.
Second - dutiya.
Seed - bīja. n.
Sees - passati.
Seizes - gaṇhāti.
Self - atta. m.
Self Enlightened - Sambuddha.
Sells - vikkiṇāti.
Sends - peseti.
Separated - vigata.
Servant - dāsa. m.
Servant maid - dāsī. f.
Seven - satta.
Seventeen - sattadasa.
Seventh - sattama.
Seventy - sattati.
Shaky - kampana.
Ship - nāvā. f.
Shop - āpaṇa. n.
Shoulder - ura. n.
Sick - gilāna.
Sick person - gilāna.
Silver (made of) - rajatamaya.
Sister - bhaginī. f.
Sits - nisīdati.
Six - cha.
Sixteen - soḷasa, sorasa.
Sixth - chaṭṭha.
Sixty - saṭṭhi.
Sky - ākāsa. m.
Slave - dāsa. m.
Sleeps - supati.
Snake - sappa. m., uraga. m.
Some - eka.
Son - putta. m.
Song - gīta. n.

Soul - atta. m.
South - dakkhiṇa.
Sows - vapati.
Spade - kuddāla. m., n.
Speaks - vadati.
Sport - kīḷā. f.
Spreads - pattharati.
Stainless - vimala.
State - bhāva. m.
Steals - coreti, corayati.
Stick - daṇḍa. n.
Street - visikhā. f.
Strength giver - balada.
Strikes - paharati.
Strives - parakkamati.
Subsequent - apara. adj.
Such - amu. pro.
Suitable - yogga.
Sun - suriya. m.
Superior - uttara. adj.
Supporter - dāyaka. m.
Surrounds - parikkhipati.
Sword - asi. m.
Sword fight - asikaḷaha. m.

T

Taken - gahita. p.p.
Takes - gaṇhāti.
Talker - vācaka. m.
Tasteless - nīrasa.
Teacher - ācariya. satthu. m.
Tells - āroceti.
Temple - ārāma. m.
Ten - dasa.
That - amu. pro.
Thief - cora. m.
Their - tesaṃ. m., n. tāsaṃ. f. pro.
Then - tadā. ind.
They - te. pro.
Third - tatiya.
Thirteen - terasa, teḷasa.
Thirty - tiṃsati, tiṃsā.
This - ima, amu, pro.
Thoroughly - sammā.
Thousand - sahassaṃ.
Thousand millions - koṭi sataṃ.
Three - ti.

Throws - khipati.
Till - yssva. ind.
Today - ajja. ind.
Tomorrow - suve. ind.
Too - api. ind.
Trader - vāṇija. m.
Transgresses - atikkamati.
Travels - vicarati.
Traveller - maggika. m.
Traverses - avacarati.
Treasurer - bhaṇḍāgārika.
Treats - saṅgaṇhāti.
Tree - rukkha. m.
Tries - vāyamati.
Truth - dhamma. m., sacca. n.
Truthful - saccavādī.
Twelve - dvādasa, bārasa.
Twenty - vīsati, vīsaṃ.
Twice - dvikkhattuṃ.
Two hundred - dvi sataṃ.

U

Uncle - mātula. m.
Under - heṭṭhā. ind.
Understanding - ñāṇa. n.
Uneven - visama.
Until - tāva. ind.
Urban - nāgarika.
Use - payojana. n.

V

Very - eva . ind.
Viceroy - uparāja. m.
Victory - jaya. m.
Village - gāma. m.
Virtuous - guṇavantu. m.

W

Wander - carati.
Washes - dhovati.
Water - udaka. n.
Water born - jalaja.
Way - magga. m.
We - amhe. pro.
Wealth - dhana. n.

Welfare - attha. m.
Well - kūpa. m.
West - pacchima.
Western - apara. adj.
What - katama. pro.
When - yadā. ind.
Whence - kuto. ind.
Where - kuhiṃ. ind.
Which - ya. pro.
While - yadā. ind.
Who - ya. pro.
Why - kiṃ. ind.
Wicked - dussīla, duṭṭha.
Wife - bhariyā. f.
Wife (young) - vadhū. f
Wisdom - paññā. f.
Wise man - medhāvī. m.

Wise woman - medhāvinī. f.
Wish - icchā. f.
With - saddhiṃ. ind.
Without - vinā. ind.
Woman - nārī. f.
World - loka. m.
Writes - likhati.

Y

Year - vassa. m., n.
Yellow - pīta. adj.
Yes - āma. ind.
Yesterday - hīyo. ind.
Young - bāla, taruṇa. adj.
Younger - bālatara. adj.
Your - tava, tuyhaṃ, Sing. tumhākaṃ.
Plu. pro.

An Elementary Pāḷi Course

Guide to Exercises

Exercise II

B. 13.Janako dārakehi gāmaṃ gacchati.

Exercise III

B.   8.Myaṃ taḷākasmā āruhāma.
     9.assaṃ āruhāma.
    14.pabbatsmā pabbataṃ.

Exercise IV

A. 12.in ponds and seas.
   13.I see the sun in the sky, but not the moon.
   16.Yes, he, too, goes now, I, too, am going.
   20.The merchants are wandering in the villages in chariots with the travellers.
B.   7.Kassakā, kadā tumhe puna idha āgacchatha?
     8.vicaranti.
     9.Idāni mayaṃ ākāse suriyaṃ ca candaṃ ca na passāma.
    10.Kasmā samaṇā sadā pabbatesu na vasanti?
    14.always = niccaṃ.
    16.Āma, te'pi gacchanti.

Exercise V

B.   7.āhāraṃ buñjanti.
    10.Ahaṃ dāsena potthakāni gharaṃ pesemi.
    14.pādena

Exercise VI

A.   8.harituṃ = to carry.
    11.She is the teacher's wife.
    12.There is no dispensary in the street to treat the sick.
    17.We converse with the teachers in the Pāḷi language.
B.   1.Kaññāyo, ajja tumhe ārāmaṃ gantuṃ icchatha?
     3.Idha visikhāyaṃ osadhasālāyo na honti.
     4.Janaka, ahaṃ idāni Pāḷibhāsāya sallapituṃ jānāmi.
     5.Mayaṃ gaṅgāya nāvāyo na passāma.
    10.Gilānasālāya gilānā na honti.
    15.Jānātha tumhe.

Exercise VII

A. 1.was born
  2.preached.
  3.The child went to the school in the early morning.
  4.gave.
  5.For a long time they did not come to our house.
  6.The girls stood in front of their father.
  11.tumhe y'eva = you yourselves.
  13.did not receive.
  14.I myself.
  16.We were your teacher's pupils.
  18.Like the ascetics we too heard the Doctrine with faith.
B. 1.supiṃ.
  2.aṭṭhāsiṃ.
  3.Ahaṃ tassa mittassa lekanaṃ likhituṃ sālāya pīṭhe nisīdiṃ.
  4.Mayaṃ pāto'va gaṅgāya nahāyimhā.
  5.Mayam'eva hīyo gilāne saṅgaṇhimhā.
  7.Dāraka, kasmā tvaṃ tuyhaṃ ācariyassa purato aṭṭhāsi?
  11.Kasmā tumhe tumhākaṃ janako viya Dhammaṃ na suṇittha?
  12.Kuhiṃ tumhe hīyo sāyamāsaṃ bhuñjittha?
  17.na āhariṃsu.
  18.Aham'eva hīyo pāto gilānānaṃ osadhaṃ adāsiṃ.

Exercise VIII

A. 4.I was the chief of their temple.
  5.We with the laymen brought water from the river, and threw into the fire.
  6.The king took the sword in hand and mounted the horse.
  15.Having heard the Doctrine, faith in the Buddha arose in the laymen.
B. 1.Munino janako narapati ahosi.
  2.Gahapatayo, kasmā tumhe tumhākaṃ dārake pāṭhasālaṃ gantuṃ na
   ovadittha?
  3.Mayaṃ narapatiṃ disvā agamimhā.
  4.Ahaṃ gantvā kavino vadiṃ.
  6.Hīyo eva ahaṃ lekhanaṃ likhitvā mayhaṃ patino pesesiṃ.
  7.potthakaṃ saṅgaṇhitvā.
  8.Amhākaṃ ñātayo atithino ghare vasitvā pāto'va nikkhamiṃsu.
  10.suṇimhā.
  11.Narapati ārāmaṃ katvā muṇino pūjesi.
  12.Ahaṃ atithīhi saddhiṃ pātarāsaṃ bhuñjitvā mayhaṃ ñātayo passituṃ agamiṃ.
  13.kiṇitvā adāsiṃ.
  14.Kasmā tvaṃ aggissa purato ṭhatvā kapinā saddhiṃ akīḷi?
  15.Munimhā Dhammaṃ sutvā narapatissa saddhā uppajji.

Exercise IX

A. 3.Tomorrow, the king will enter the forest and see the sage.
6.will build.
7.will become.
8.will reach.
9.will go.
B. 6.Munayo, kadā tumhe muttiṃ labhitvā lokassa dhammaṃ desessatha?
9.ovādaṃ gahetvā
10.Ahaṃ kavi bhavissāmi.
11.Ahaṃ narapatino purato ṭhassāmi.
12.Khantiyā.
14.Mayam'eva

Exercise X

A. 15.The wise man guards earnestness like an excellent treasure.
B. 1.Dhammacārino pāpaṃ akatvā duggatīsu na uppajjissanti.
8.seṭṭhaṃ dhanaṃ'va.
10.Brahmacārīsu medhāvino honti.
11.Hatthiṃ disvā ajāyo bhayena palāyiṃsu (or dhāviṃsu).
12.Narapati mahesiyā saddhiṃ hīyo nagaraṃ pāpuṇi.

Exercise XI

A. 7.You stand here till I go.
B. 4.Mitta, yāvā'haṃ āgacchāmi tāva mā gacchasi.
8.Yāva mayaṃ aṭaviyā dāruṃ āharāma tāva te idha tiṭṭhantu.
15.Āvuso, yāva mayaṃ āgacchāma tāva mā yāguṃ bhikkūnaṃ detha.

Exercise XII

A. 13.kareyyāmi, I would make.
15.Jine, one should conquer.
16.Strive quickly (and) be wise.
B. 2.always = niccaṃ.
3.Bhante, taṃ pañhaṃ pucchituṃ iccheyyāmi.
4.Sādhu, mayā saddhiṃ evaṃ mā kujjheyyāsi.
5.Yāva tava lekhanaṃ labheyyāmi tāva ahaṃ tuyhaṃ mittaṃ passituṃ na
gaccheyyāmi.
6.to overcome = abhibhavituṃ
7.Sace tvaṃ mayhaṃ ovādaṃ suṇeyyāsi tayā saddhiṃ ahaṃ have gaccheyyāmi.
11.Yāva mayaṃ saccāni bujjheyyāma tāva mayaṃ duggatīsu na uppajjeyyāma.
12.Tvaṃ khippaṃ gantvā me lekhanaṃ āhareyyāsi.

Exercise XIII

A. 1.Who (are) you?
   2.Who (is) he?
   3.Who (is) your teacher?
   5.What do you question him?
   6.What is this woman to you?
   8.To which mendicant shall we send that book?
   9.Of what use to me is their wealth?
  10.Who knows what he will do?
  11.Of which fruit is that?
  14.He who sees the Doctrine sees the Buddha .....
  15.What you wish, tell it to him.
  16.Whatever they do that alone they take and go to the other world.
  17.In whatever direction he lives in that direction also they too wish to live.
  23.He does not know to do anything.
B. 1.Kā esā?
   2.Kiṃ tassa nāmaṃ?
   4.Nanu eso tava ñāti?
  10.Etena tassa vā tassā vā kiṃ payojanaṃ.
  12.Seṭṭhi, tava dhanena kiṃ payojanaṃ? Tvaṃ taṃ sabbaṃ gahetvā paraṃ lokaṃ na gacchasi. Tasmā suṭṭhu bhuñjāhi. Tava dhanassa mā ratiṃ karohi. Tena soko jāyati. Tava dhanena puññaṃ karohi. Gilānānaṃ gilānasālāyo ca dārakānaṃ pāṭhasālāyo ca bhikkhūnaṃ bhikkhunīnaṃ ārāme ca karohi. Yadā tvaṃ paraṃ lokaṃ gacchasi tadā tāni tāni puññāni gahetvā gacchasi.
  14.Yaṃ icchasi so taṃ vadatu.
  16.Yaṃ tava cakkhunā passasi sabbaṃ aññesaṃ mā vadeyyāsi.
  17.Yesu nagaresu paṇḍitā vasanti tesu mayaṃ vasituṃ icchāma.

Exercise XIV

A. 2.He came when I went.
   3.What did he do? (it. What was done by him?)
   4.Extolling his virtues he approached me.
   5.Whilst I was going on the way I saw a bird seated on that tree.
   8.Today, I should go by that road.
  12.When you go to the other world, good or evil done by you goes with you.
  13.Standing or sitting or going or sleeping I (lit. do) extend (my) loving-kindness towards all beings.
  15.Not knowing what should be done they stood in front of me.
  19.We saw them bathing in the river.
  20.Leaving aside the cudgel towards all beings, not hurting any of them he would not wish for a son. Whence a friend? One should wonder alone like a rhinoceros.
B. 1.Idaṃ tayā kataṃ.
   2.Sākhā tena chinnā.
   3.Ahaṃ visikhāya gacchantaṃ purisaṃ passiṃ.
   4.Sā muniṃ vandantī aṭṭhāsi.

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5.Tasmiṃ pāṭhasālaṃ gate ahaṃ gharaṃ āgato.

6.Kapayo patitāni phalāni khādiṃsu.

7.nisīdantiṃ

8.Tayā na nahātabbaṃ.

9.Yaṃ kattabbaṃ taṃ so karotu.

10.Evaṃ tayā taṃ daṭṭhabbaṃ.

11.Mayā likhitāni potthakāni tesaṃ na dātabbāni.

12.Aggimhi khittaṃ maṇiṃ mama sahāyā passiṃsu.

13.Bhikkhūhi desitaṃ dhammaṃ suṇanto (ahaṃ) bhūmiyaṃ nisīdiṃ.

14.Guṇavantehi bahuṃ puññaṃ kattabbaṃ.

15.Vejjena dinnaṃ osadhaṃ pibante gilāne manussā passiṃsu.

Exercise XV

A.1.What is this?

  2.Whose are these?

  3.Of what use is this to you?

B.1.Ko eso dārako?

  5.Idaṃ mayā kataṃ.

Exercise XVI

A. 9.He gave his three sons twelve fruits, four for each.

   13.At least the five precepts should be observed by laymen.

B. 3.Amhākaṃ dve chakkhūni atthi, api ca ekaṃ mukhaṃ.

   6.Imesaṃ paṇṇākārānaṃ kiṃ tvaṃ gaṇheyyāsi?

   7.Dārako tīni ambāni kiṇitvā ekaṃ bhuñjitvā, dve gharaṃ hari.

  10.dve satāni.

  11.Ito sattame divase.

  15.So pañca satāni datvā sahassaṃ alabhi.

  18.Ekūnatiṃsatime vasse gharasmā nikkhamitvā cha vassāni vāyamitvā cattāri saccāni bujjhitvā pañca-tiṃsatime vasse so Buddho abhavi. Buddho hutvā so pañca-cattāḷīsa vassāni dhammaṃ desesi.

Exercise XVII

A. 2.This is not my soul.

   3.We shall mention that matter to the Blessed One.

   4.Walk in the right, O king.

   5.Self indeed is one's refuge for who else could refuge be?

   6.He who protects oneself protects others, he who protects others protects oneself.

  10.āgatā, came.

  13.me-atthi - lit. to me have - Sons have I, wealth have I thus the fool perishes. Self indeed is not for self. Whence sons, whence wealth?

  14.By self alone is evil done, by self is one defiles. By self is not evil done. By self is one purified.

B. 1.Ahaṃ attano pati.

2.So attānaṃ ovadi.

3.pesitā.

6.It is not good = na sundaraṃ.

7.Guṇavantā niccaṃ sabehi pūjitā.

8.good = attha

13.Ekacce rājāno aññesaṃ raṭṭhānaṃ lobhena vihaññanti. (nassanti)

15.dibbati

Exercise XVIII

A. 1.Praise be to the teacher.

2.Make us also hear the Doctrine heard by you.

7.aggiṃ dāpetha = kindle a fire.

12.bodhento = causing to understand.

B. 3.taught and made = uggaṇhāpetvā kāresi.

4.made to give = dāpesiṃ.

7.Sadā mayhaṃ mātā ca pitā ca sabbesu sattesu mettaṃ bhāvetvā amhe'pi tathā kātuṃ ovadanti.

12.caused to erect = kāresuṃ.

14.Bhikkhu bhūmiṃ na khaṇeyyuṃ vā na khaṇāpeyyuṃ.

Exercise XIX

A. 1.That the teacher said.

2.The Blessed One spoke thus.

5.Meaning indeed is the guide the Lord said.

B. 2.gahetabbā.

8.caused to give = dāpetvā.

11.conquered = jinī.

12.have no = n'atthi.

Exercise XX

A. 7.vejjakammaṃ - medical work.

9.sītodakaṃ - cold water.

12.One should ever live with a heart of love towards bipeds and quadrupeds.

13.I have never before seen Saints or heard the doctrine of the teacher.

14.Men and women experiencing pain and pleasure wander in the three fold existence.

16.Saddhācetasā - with a heart of faith. Samaṇadhammaṃ = duties of a monk.

B. 7.village-school = gāmapāṭhasālā.

9.well-water = kūpodaka. sea-water = samuddodaka.

12.Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.

13.Desireless One = nittaṇho.

15.Ahaṃ setahatthiyo vā nīlasse vā na diṭṭhapubbo.

16.gift of truth = Dhammadāna.

Exercise XXI

A. 1. Stop not proceed.
   3. yathābuddhaṃ = according to seniority.
   6. yathākammaṃ = according to deeds.
   8. His pupils wandering in villages and hamlets arrived in the city at sunrise.
   11. paṇḍitasotūnaṃ = to the wise hearers.
   13. Sattasattāhaṃ = seven weeks.
B. 1. in due course = yathākkamena.
   3. Suriyatthaṅgatey'eva yathākkamena te upanagaraṃ sampāpuṇiṃsu.
   5. come together = samāgacchanti.
   7. It is not right = na vaṭṭati.
   14. Candodaye tamo antaradhāyati.

Exercise XXII

A. 13. lokiyajanā = worldlings.
   14. By the power of their truth, virtue, patience and loving-kindness may they protect you in health and happiness.
B. 14. Dārumayamañcā ayomayamañcehi sundaratarā.

Exercise XXIII

A. 1. Giver of what is a giver of strength.....
   2. dīpado = giver of lights.
   4. He who drinks the Dhamma lives happily.
   8. Taṇhakkhayo = he who has destroyed craving.
   12. Amidst prosperity and adversity be unshaken in mind.
   13. dhammasavaṇatthāya = for the purpose of hearing the Dhamma.
B. 1. Rāga-dosa-mohakkhayena muttiṃ labhanti.
   6. coming = āgamanaṃ.
   14. Dāyakā dhammasavaṇatthāya gantukāmā tehi pūjita-sāvake upasaṅkamiṃsu.

Pāḷi Grammatical Terms

Organised Listings

Parts of speech (padajāti):

nāma -- noun, substantive
ākhyātā -- verb
upasagga -- prefix
nipāta -- particle

Sandhi -- liaison, euphonic junction:

- **sara-sandhi** -- vowel liaison
- **vyañjana-sandhi** -- vowel-consonant liaison
- **niggahīta-sandhi** -- liaison with niggahīta

Case-endings (vibhatti):

- **paccatta-vacana** -- nominative case (paṭhamā: first)
- **ālapana-vacana** -- vocative
- **upayoga-vacana** -- accusative (dutiyā: second)
- **karaṇa-vacana** -- instrumental (tatiyā: third)
- **sampadāna-vacana** -- dative (catutthī: fourth)
- **nissakka-vacana** -- ablative of separation (pañcamī: fifth)
- **itthambhūta-vacana** -- ablative of likeness
- **sāmi-vacana** -- genitive (chaṭṭhī: sixth)
- **bhumma-vacana** -- locative case (sattamī: seventh)

Words relating to substantives:

1. **liṅga** -- gender (liṅga-vipallāsa: change of gender; tīṇi liṅgāni: 3 genders)
2. **pulliṅga** -- masculine gender
3. **itthiliṅga** -- feminine gender
4. **napuṃsakaliṅga** -- neuter gender
5. **ekavacana** -- singular
6. **bahuvacana** -- plural
7. **nāma-nāma** -- substantive, proper name
8. **sabba-nāma** -- pronoun
9. **guṇa-nāma** -- adjective
10. **aniyamita** -- relative pronoun (e.g. yaṃ)
11. **niyamita** -- demonstrative pronoun (e.g. taṃ)
12. **samāsa-nāma** -- compound noun
13. **taddhita-nāma** -- derivative from noun
14. **kitaka-nāma** -- derivative from verb

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Verb (ākhyāta):

1. **kāla** -- tense
2. **dhātu** -- verbal root (e.g. pā)
3. **rūpa** -- form of stem (e.g. piva)

- **vattamānakāla** -- present indicative tense
- **ajjatanī** -- aorist
- **bhavissantī** -- future indicative
- **pañcamī** -- imperative (mood)
- **sattamī** -- optative (mood)
- **hīyattanī** -- imperfect
- **parokkhā** -- perfect
- **kālātipatti** -- conditional

1. **kārita** -- causative
2. **tumanta** -- infinitive
3. **parassapada** -- active
4. **attanopada** -- middle (reflexive)
5. **kammapada** -- passive
6. **kāraka** -- voice
7. **kattukāraka** -- active voice
8. **kammakāraka** -- passive voice

- **bhūvādigaṇa** -- first conjugation (e.g. bhū)
- **rudhādigaṇa** -- second conjugation (e.g. rudh)
- **divādigaṇa** -- third conjugation (e.g. div)
- **suvādigaṇa** -- fourth conjugation (e.g. su)
- **kiyādigaṇa** -- fifth conjugation (e.g. ki)
- **tanādigaṇa** -- sixth conjugation (e.g. tan)
- **curādigaṇa** -- seventh conjugation (e.g. cur)

- **paṭhama-purisa** -- third person (N.B.)
- **majjhima-purisa** -- second person
- **uttama-purisa** -- first person

- **akammaka** -- intransitive
- **sakammaka** -- transitive
- **dvikammaka** -- bitransitive

Particle (nipāta):

- **paṭisedha** -- negative (na, no, mā)
- **sampiṇḍana** -- conjunction (ca, pi)
- **kriyā, kiriya** -- adverb, predicate
- **samuccaya** -- conjunction (ca)
- **saṃyoga** -- conjunction (ca)

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Prefix (upasagga):

ati, adhi, anu, apa, api, abhi, ava (= o), ā, u, upa, du, ni, nī, pa, pati, pārā, pari, vi, saṃ, su

Compounds (samāsa):

1. **kammadhāraya** -- adjective compound [adj. + subs.]
   (e.g. niluppalaṃ: the blue waterlily)
2. **digu** -- numerical determinative compound [num. + subs.]
   - **samāhāra** -- collective grammatically singular termination
     (e.g. tilokaṃ: the three worlds)
   - **asamāhāra** -- individual plural termination
     (e.g. pañcindriyāni: the five faculties)
3. **tappurisa** -- dependent determinative compound [subs. in oblique case + subs. or adj.]
   - **dutiyā-tappurisa** [acc. subs. + subs. or adj.]
     (e.g. gāmagato = gāmaṃ gato: gone to the village)
   - **tatiyā-tappurisa** [instr. subs. + subs. or adj.]
     (e.g. buddhadesito = buddhena desito: taught by the Buddha)
   - **catutthī-tappurisa** [dat. subs. + subs. or adj.]
     (e.g. pāsādadabbaṃ = pāsādāya dabbaṃ: material for the palace)
   - **pañcamī-tappurisa** [abl. of sep. subs. + subs. or adj.]
     (e.g. rukkhapatito = rukkhā patito: fallen from the tree)
   - **chaṭṭhī-tappurisa** [gen. subs. + subs. or adj.]
     (e.g. jinavacanaṃ = jinassa vacanaṃ: the word of the Conqueror)
   - **sattamī-tappurisa** [loc. subs. + subs. or adj.]
     (e.g. gāmavāsī = gāme vāsī: dweller in a village)
   - **alutta-samāsa** [inflected subs. + subs. or adj.]
     (e.g. manasikāro = manasi kāro: keeping in mind, attention)
   - **upapada-tappurisa** -- verbal dependent determinative compound [subs. + verbal subs.]
     (e.g. kumbhakāro = kumbhaṃ kāro: pot-maker, potter)
4. **dvanda** -- copulative compound [subs. + subs.]
   - **samāhāra**: with singular termination
     (e.g. hatthassaratha-pattikaṃ = hatthino ca assā ca rathā ca pattikā ca: elephants, horses, chariots, and infantry)
   - **asamāhāra**: with plural termination
     (e.g. candasuriyā = cando ca suriyo ca: the moon and the sun)
5. **avyayībhāva** -- adverbial compound [indecl. adv. + subs.]
   (e.g. upanagaraṃ = upa + nagaraṃ: near the town)
6. **bahubbīhi** -- relative compound [combination of subs. + subs. used as adj. to qualify another subs.]
   (e.g. lohitamakkhitasīso (puriso) = (purisassa) lohitena makkhitaṃ sīsaṃ (atthi): (a man) whose head is smeared with blood)

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7. **missaka-samāsa** -- complex compound
   (e.g. suranaramahito = (a) surā ca narā ca (dvanda); (b) suranarehi mahito (tappurisa): honoured by gods and men)

Secondary derivatives (taddhita) [subs. (or subs. + suffix) + suffix]:

1. **sāmañña-taddhita** -- general secondary derivative
   - **appaccattha** -- denoting lineage (suffixes = (ṇ)a, (ṇ)āna, (ṇ)era, (ṇ)eyya)
   - **anekattha** -- of various meanings (suffixes = (ṇ)ika, (ṇ)a, ima, iya, tā, ka, maya)
   - **atthyattha** -- denoting endowment, possession (suffixes = ava, ala, ila, ika, ī, vī, ssī, vantu, mantu)
   - **saṅkhyā** -- numerical derivatives [number + suffix] (suffixes = ma, tiya, ttha, ī, ka)
2. **bhāva-taddhita** -- gerundial used as abstract subs. [subs. + suffix] (suffixes = tā, tta, ttana, (ṇ)ya, (ṇ)a)
3. **avyaya-taddhita** -- indeclinable numbers and adverbs
   (e.g. num. + kkhattum (adv.), dhā, so, thā, tana)

Primary derivative (kitaka) [verbal root + suffix = substantive]:

- **kicca** -- for formation of passive particles (suffixes = tabba, anīya, (ṇ)ya, (ṇ)iya, tayya, icca)
- **kita** -- for formation of active participles or nouns expressing an active meaning (suffixes = nta, māna, ta, etc.)

Establishment of word-meaning (pada-siddhi, sadda-siddhi):

- **karaṇa-sādhana** -- definition by way of instrumental sense
  (e.g. saranti etāyā ti sati: by this they are mindful, thus it is mindfulness)
- **kattu-sādhana** -- definition by way of agent
  (e.g. sayaṃ saratī ti sati: this itself is mindful, thus it is mindfulness)
- **bhāva-sādhana** -- definition by way of state
  (e.g. saraṇamattam eva esā ti sati: this is mere being mindful, thus it is mindfulness)

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Vocabulary

akammaka -- intransitive verb
akkhara -- letter (of alphabet)
accantasaṃyoga -- direct governance (of acc. by transitive verb)
ajjatanī -- aorist (tense)
atidesa -- extension of meaning
atītakāla -- past tense
attanopada -- middle (voice)
adhikaraṇa -- one kind of locative (= container)
anāgatakāla -- future tense
aniyamita -- relative pronoun
aniyamuddesa -- relative clause
anunāsika -- the letter ṃ, the nasal
anussāra -- the letter ṃ, the nasal
anekattha -- type of suffix
apādāna -- function of ablative, i.e. separation
appaccattha -- type of suffix
alutta -- type of compound (see above)
avayava -- constituent of compound
avuddhika -- weak strengthening of root in vowel gradation
avyaya -- indeclinable
avyaya-taddhita -- indeclinable numerals and adverbs
avyayībhāva -- adverbial compound
asamāhāra -- (compound) with plural termination

ākhyāta -- verb
ādhāra -- locative, support
ālapana -- vocative case

itaritara -- dvanda with plural ending
itthambhūta-vacana -- ablative of likeness
itthiliṅga -- feminine gender

uttama-purisa -- first person
upacāra -- figure of speech, metaphor
upapada-tappurisa -- verbal dependent determinative compound
upayoga-vacana -- accusative case
upasa -- prefixed vowel
upasagga -- prefix, suffix, affix

ekavacana -- singular

okāsa -- locative case

kattā -- subject of verb
kattukāraka -- active voice
kattusādhana -- definition of word by way of agent

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kamma -- object of word
kammakāraka -- passive voice
kammadhāraya -- adjectival compound
karaṇa-vacana -- instrumental case
karaṇa-sādhana -- definition of word by way of instrumental sense
kāra -- letter or syllable (e.g. makāro = the letter "ma")
kāraka -- voice (of verb); syntax
kārita -- causative
kāla -- tense
kālātipatti -- conditional derivative substantive
kicca -- function, kind of verbal noun suffix
kita -- verbal noun suffix
kitaka -- verbal noun suffix
kiriyavisesa -- adverb
kriyā, kiriya -- adverb, predicate of verb

gaṇa -- conjugation
guṇa -- strong vowel gradation
guṇa-nāma -- quality noun, adjective

catutthī -- dative case
chaṭṭhī -- genitive case

tatiya -- instrumental case
taddhita -- secondary derivative substantive
tappurisa -- dependent determinative compound
tumanta -- infinitive
tumicchattha -- desiderative

digu -- numerical determinative compound
dutiya -- accusative case
dvanda -- copulative compound
dvikammaka -- bitransitive verb
dhātu -- verbal root or stem
dhāturūpakasadda -- denominative

napuṃsakaliṅga -- neuter gender
nāma -- noun, substantive
nāmā-nāmā -- noun
niggahīta -- the final letter ṃ
nipāta -- particle
nibbacana -- derivative form, derivation
niyamita -- demonstrative pronoun (e.g. taṃ)
nissaka-vacana -- ablative of separation
nissita-vacana -- dependent location (cf. Vis.20, VisA.40)

paccatta-vacana -- nominative case
paccaya -- suffix

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paccuppanna (kāla) -- present (time)
pañcamī -- imperative (mood); ablative of separation (case)
paṭisedha -- negative (na, no, mā)
paṭhamā -- nominative case
pada -- word; syllable; phrase; sentence
padaccheda -- contraction, elision of word
padalopa -- elision of word
pada-siddhi -- establishment of word-meaning
parassapada -- active (voice)
pariyāya -- metaphor
parokkhā -- perfect tense
puthuvacana -- plural
pubbakiriya -- gerund
purisa -- person
pulliṅga -- masculine gender

bahubbīhi -- relative compound
bahuvacana -- plural
bhavissantī -- future (tense)
bhāva -- state; a kind of verbal noun; abstract noun
bhāva-taddhita -- gerundial
bhāva-napuṃsaka -- neuter desiderative abstract noun
bhāva-sādhana -- definition of word by way of state
bhāvena bhāvalakkhaṇa-bhummaṃ -- locative absolute
bhumma-vacana -- locative case

majjhima-purisa -- second person
missaka-samāsa -- mixed compound
missakiriya -- present participle

rūpa -- form of stem or root

lakāra -- tense (of verb)
liṅga -- gender; word stem

vaṇṇa -- phonetically distinct sound
vattamānakāla -- present tense
vākya -- sentence
vikappa-samāhāra -- dvanda with either sing. or plural ending
vibhatti -- case ending
vibhatti-lopa -- elision of case ending
viyoga -- disjunction (vā)
visesana -- "distinguishing", i.e. adjective
visesana-parapada -- kammadhāraya (second member qualifying first)
visesana-pubbapada -- kammadhāraya (first member qualifying second)
vuddhi -- lengthened vowel gradation
vyañjana -- consonant
vyatireka -- negative

samyoga -- conjunction (e.g. ca, pi)
sakammaka -- transitive verb
saṅkhā -- number (in word formation)
saṅkhya-taddhita -- numerical derivative
sattamī -- optative (mood); locative (case)
sadda -- word
sadda-sattha -- grammar
sadda-siddhi -- establishment of word-meaning
sandhi -- liaison
sabba-nāma -- pronoun
samāsa -- compound noun
samāhāra -- compound with singular termination
samuccaya -- conjunction (e.g. ca, pi)
sampadāna-vacana -- dative case
sampiṇḍana -- conjunction, abbreviation
sambandha -- construction
sara -- vowel
sasambhārakathā -- substitutional location (cf. Vis.20, VisA.40)
sādhana-siddhi -- derivation of word
sāmañña -- general
sāmi-vacana -- genitive case

hīyattanī -- imperfect (tense)

Devanāgarī alphabet (देवनागरी लिपि)

Origin

The Nāgarī or Devanāgarī alphabet descended from the Brāhmī script sometime around the 11th century AD. It was originally developed to write Sanskrit but was later adapted to write many other languages.

The name Devanāgarī is made up of two Sanskrit words: *deva*, which means god, brahman or celestial, and nāgarī, which means city. The name is variously translated as "script of the city", "heavenly/sacred script of the city" or "[script of the] city of the Gods or priests". The origins and meaning of the name are uncertain.

Notable Features

- Type of writing system: alphasyllabary / abugida.

- Direction of writing: left to right in horizontal lines.

- Consonant letters carry an inherent vowel which can be altered or muted by means of diacritics or *matra*.

- Vowels can be written as independent letters, or by using a variety of diacritical marks which are written above, below, before or after the consonant they belong to. This feature is common to most of the alphabets of South and South East Asia.

- When consonants occur together in clusters, special conjunct letters are used.

- The order of the letters is based on articulatory phonetics.

Used to write:

Bhojpuri, Hindi, Konkani, Marathi, Mundari, Nepali, Pāḷi, Sanskrit, Sindhi and many more.

Numerals

o	१	२	३	४	५	६	७	८	९	१०
0	1	2	3	4	5	6	7	8	9	10

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Devanāgarī alphabet

Primary vowels

	Short				Long				Diphthongs			
	Initial		Diacritic		Initial		Diacritic		Initial		Diacritic	
Unrounded low central	अ	a	प	pa	आ	ā	पा	pā				
Unrounded high front	इ	i	पि	pi	ई	ī	पी	pī				
Rounded high back	उ	u	पु	pu	ऊ	ū	पू	pū				
Syllabic variants	ऋ	ṛ	पृ	pṛ	ॠ	ṝ	पॄ	pṝ				
	ऌ	ḷ	पॢ	pḷ	ॡ	ḹ	पॣ	pḹ				

Secondary vowels

					Long				Diphthongs			
Unrounded front					ए	e	पे	pe	ऐ	ai	पै	pai
Rounded back					ओ	o	पो	po	औ	au	पौ	pau

Other symbols

Other symbols

अं   aṅ *anusvāra* - nasalises vowel   अँ   aṃ *anunāsika/candrabindu* - nasalises vowel

अः   aḥ *visarga* - adds voiceless breath after vowel   प्   p   *virāma* - mutes vowel

Consonants

Occlusives

	Voiceless plosives				Voiced plosives				Nasals	
	unaspirated		aspirated		unaspirated		aspirated			
Velar	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatal	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Retroflex	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dental	त	ta	थ	tha	द	da	ध	dha	न	na
Labial	प	pa	फ	pha	ब	ba	भ	bha	म	ma

Sonorants and fricatives

	Palatal		Retroflex		Dental		Labial	
Sonorants	य	ya	र	ra	ल	la	व	va
Sibilants	श	śa	ष	ṣa	स	sa		

Other letters

ह   ha   ळ   ḷa

Devanāgarī conjunct-consonants for pāḷi

क्क - kka   क्ख - kkha   क्य - kya   क्र - kra

क्ल - kla   क्व - kva   ख्य - khya   ख्व - khva

ग्ग - gga   ग्घ - ggha   ग्य - gya   ग्र - gra

ग्व - gva   ङ्क - ṅka   ङ्ख - ṅkha   ङ्ख्य - ṅkhya

ङ्ग - ṅga   ङ्घ - ṅgha   च्च - cca   च्छ - ccha

ज्ज - jja   ज्झ - jjha   ञ्ञ - ñña   ञ्ह - ñha

ञ्च - ñca   ञ्छ - ñcha   ञ्ज - ñja   ञ्झ - ñjha

ट्ट - ṭṭa   ट्ठ - ṭṭha   ड्ड - ḍḍa   ड्ढ - ḍḍha

ण्ट - ṇṭa   ण्ठ - ṇṭha   ण्ड - ṇḍa   ण्ण - ṇṇa

ण्य - ṇya   ण्ह - ṇha   त्त - tta   त्थ - ttha

त्य - tya   त्र - tra   त्व - tva   द्द - dda

द्ध - ddha   द्म - dma   द्य - dya   द्व - dva

द्र - dra   ध्य - dhya   ध्व - dhva   न्त - nta

न्त्व - ntva   न्थ - ntha   न्द - nda   न्द्र - ndra

न्ध - ndha   न्न - nna   न्य - nya   न्व - nva

न्ह - nha	प्प - ppa	प्फ - ppha	प्य - pya
प्ल - pla	ब्ब - bba	ब्भ - bbha	ब्य - bya
ब्र - bra	म्प - mpa	म्फ - mpha	म्ब - mba
म्भ - mbha	म्म - mma	म्य - mya	म्ह - mha
य्य - yya	व्य - vya	य्ह - yha	ल्ल - lla
ल्य - lya	ल्ह - lha	व्ह - vha	स्त - sta
स्त्र - stra	स्न - sna	स्य - sya	स्स - ssa
स्म - sma	स्व - sva	ह्म - hma	ह्य - hya
ह्व - hva	व्ल्ह - ḷha	रु - ru	रू - rū

Some examples for conjunct-consonant formation

क	+	क	=	क्क	म	+	म	=	म्म
ka	+	ka	=	kka	ma	+	ma	=	mma

क	+	र	=	क्र	ग	+	ग	=	ग्ग
ka	+	ra	=	kra	ga	+	ga	=	gga

द	+	र	=	द्र	द	+	ध	=	द्ध
da	+	ra	=	dra	da	+	dha	=	ddha

१. सीसपावनसुत्तं

११०१. एकं समयं भगवा कोसम्बियं विहरति सीसपावने। अथ खो भगवा परित्तानि सीसपापण्णानि पाणिना गहेत्वा भिक्खू आमन्तेसि – "तं किं मञ्ञथ, भिक्खवे, कतमं नु खो बहुतरं – यानि वा मया परित्तानि सीसपापण्णानि पाणिना गहितानि यदिदं उपरि सीसपावने"ति?

"अप्पमत्तकानि , भन्ते, भगवता परित्तानि सीसपापण्णानि पाणिना गहितानि; अथ खो एतानेव बहुतरानि यदिदं उपरि सीसपावने"ति।

"एवमेव खो, भिक्खवे, एतदेव बहुतरं यं वो मया अभिञ्ञाय अनक्खातं। कस्मा चेतं, भिक्खवे, मया अनक्खातं? न हेतं, भिक्खवे, अत्थसंहितं नादिब्रह्मचरियकं न निब्बिदाय न विरागाय न निरोधाय न उपसमाय न अभिञ्ञाय न सम्बोधाय न निब्बानाय संवत्तति; तस्मा तं मया अनक्खातं"।

"किञ्च, भिक्खवे, मया अक्खातं? 'इदं दुक्ख'न्ति, भिक्खवे, मया अक्खातं, 'अयं दुक्खसमुदयो'ति मया अक्खातं, 'अयं दुक्खनिरोधो'ति मया अक्खातं, 'अयं दुक्खनिरोधगामिनी पटिपदा'ति मया अक्खातं"।

"कस्मा चेतं, भिक्खवे, मया अक्खातं? एतञ्हि, भिक्खवे, अत्थसंहितं एतं आदिब्रह्मचरियकं एतं निब्बिदाय विरागाय निरोधाय उपसमाय अभिञ्ञाय सम्बोधाय निब्बानाय संवत्तति; तस्मा तं मया अक्खातं ।

"तस्मातिह, भिक्खवे, 'इदं दुक्ख'न्ति योगो करणीयो', 'अयं दुक्खसमुदयो'ति योगो करणीयो', 'अयं दुक्खनिरोधो'ति योगो करणीयो', 'अयं दुक्खनिरोधगामिनी पटिपदा'ति योगो करणीयो"ति। पठमं।

1. Sīsapāvanasuttaṃ

1101. Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati sīsapāvane. Atha kho bhagavā parittāni sīsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi -"taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ – yāni vā mayā parittāni sīsapāpaṇṇāni pāṇinā gahitāni yadidaṃ upari sīsapāvane'ti"?

- "Appamattakāni , bhante, bhagavatā parittāni sīsapāpaṇṇāni pāṇinā gahitāni; atha kho etāneva bahutarāni yadidaṃ upari sīsapāvane'ti".

-"Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātaṃ. Kasmā cetaṃ, bhikkhave, mayā anakkhātaṃ? Na hetaṃ, bhikkhave, atthasaṃhitaṃ nādibrahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati; tasmā taṃ mayā anakkhātaṃ".

-"Kiñca, bhikkhave, mayā akkhātaṃ? 'Idaṃ dukkha'nti, bhikkhave, mayā akkhātaṃ, ayaṃ dukkhasamudayo'ti mayā akkhātaṃ, ayaṃ dukkhanirodho'ti mayā akkhātaṃ, ayaṃ dukkhanirodhagāminī paṭipadā'ti mayā akkhātaṃ".

-"Kasmā cetaṃ, bhikkhave, mayā akkhātaṃ? Etañhi, bhikkhave, atthasaṃhitaṃ etaṃ ādibrahmacariyakaṃ etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; tasmā taṃ mayā akkhātaṃ".

-"Tasmātiha, bhikkhave, 'idaṃ dukkha'nti yogo karaṇīyo', 'ayaṃ dukkhasamudayo'ti yogo karaṇīyo', 'ayaṃ dukkhanirodho'ti yogo karaṇīyo', 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti". Paṭhamaṃ.

Sīsapāvana Sutta: The Siṃsapā Leaves

translated from the Pāḷi by

Maurice O'Connell Walshe

-At one time the Blessed One was staying at Kosambī in Siṃsapā Grove.[1] Then the Blessed One, taking a few Siṃsapā leaves in his hand, said to the monks: "What do you think, monks? Which are the more numerous, the few leaves I have here in my hand, or those up in the trees of the grove?"

-"Lord, the Blessed One is holding only a few leaves: those up in the trees are far more numerous."

-"In the same way, monks, there are many more things that I have found out, but not revealed to you. What I have revealed to you is only a little. And why, monks, have I not revealed it? "Because, monks, it is not related to the goal, it is not fundamental to the holy life, does not conduce to disenchantment, dispassion, cessation, tranquillity, higher knowledge, enlightenment or Nibbāna. That is why I have not revealed it.

-"And what, monks, have I revealed? What I have revealed is: 'This is Suffering, this is the Arising of Suffering, this is the Cessation of Suffering, and this is the Path that leads to the Cessation of Suffering.'

-And why, monks, have I revealed it? "Because this is related to the goal, fundamental to the holy life, conduces to disenchantment, dispassion, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna, therefore I have revealed it.

-"Therefore, monks, your task is to learn: 'This is Suffering, this is the Arising of Suffering, this is the Cessation of Suffering, this is the Path that leads to the Cessation of Suffering.' That is your task."

Notes

1.

The siṃsapā, a tall and beautiful tree, is the Dalbergia sissoo, also known as the Aśoka tree.

Dalbergia Sissoo, *Roxb*.

Writing in Devanāgarī

A	अ	२ ३ ३ अ अँ
Ā	आ	२ ३ ३ अ अँ आ आँ
I	इ	ई ई ई
Ī	ई	ई ई ई ई ई
U	उ	उ उ
Ū	ऊ	उ उ ऊ ऊ
E	ए	ए ए ए
O	ओ	२ ३ ३ अ अँ आ ओं ओं
KA	क	व क क
KHA	ख	ख ख ख ख

GA	ग	ग गाॅ गॅ
GHA	घ	६ ६ घ घ
ṄA	ङ	ङ ङ ङ
CA	च	ट च च च
CHA	छ	७ छ छ
JA	ज	उ ज ज ज
JHA	झ	६ इ ई झ झ
ÑA	ञ	उ ञ ञ ञ
ṬA	ट	ट ट
ṬHA	ठ	ठ ठ

ḌA	ड	ऽड़ ड
ḌHA	ढ	ऽढ़ ढ
ṆA	ण	७ ७ ७ा ण
TA	त	८ त॑ त॑
THA	थ	९ थ थ थ॑
DA	द	ऽ द् द्ऱ द॑
DHA	ध	९ ध् धा ध॑
NA	न	८ ना न॑
PA	प	८ पा प

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PHA	फ	৬ फ फ फ फ
BA	ब	७ व ब ब
BHA	भ	৭ भ भ भ भ
MA	म	॥ म म म म
YA	य	॥ य य य य
RA	र	॥ र र
LA	ल	৬ ल ल ल
VA	व	७ व व
HA	ह	॥ ह ह ह
SA	स	॥ र स स स

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Brāhmī Alphabet

Origin

The Brāhmī script is one of the most important writing systems in the world by virtue of its time depth and influence. It represents the earliest post-Indus corpus of texts, and some of the earliest historical inscriptions found in India. Most importantly, it is the ancestor to hundreds of scripts found in South, Southeast, and East Asia.

This elegant script appeared in India most certainly by the 5th century BCE, but the fact that it had many local variants even in the early texts suggests that its origin lies further back in time. There are several theories on to the origin of the Brāhmī script. The first theory is that Brāhmī has a West semitic origin. For instance, the symbol for **a** resembles Semitic letter *'alif*. Similarly, **dha**, **tha**, **la**, and **ra** all appear quite close to their Semitic counterparts. Another theory, from a slightly different school of thought, proposes a Southern semitic origin. Finally, the third theory holds that the Brāhmī script came from Indus script. However, the lack of any textual evidence between the end of the Harappan period at around 1900 BC and the first Brāhmī and Kharoṣṭhī inscriptions at roughly 500 BC makes the Indus origin of Brāhmī highly unlikely. Yet on the other hand, the way Brāhmī, and its relative Kharoṣṭhī, works is quite different from Semitic scripts, and may point to either a stimulus-diffusion or even indigenous origin. The situation is complex and confusing, and more research should be conducted to either prove or disprove any of the theories.

Brāhmī is a "syllabic alphabet", meaning that each sign can be either a simple consonant or a syllable with the consonant and the inherent vowel /a/. Other syllabic alphabets outside of South Asia include Old Persian and Meroitic. However, unlike these two system, Brāhmī (and all subsequent Brāhmī-derived scripts) indicates the same consonant with a different vowel by drawing extra strokes, called *matras*, attached to the character. Ligatures are used to indicate consonant clusters.

The Brāhmī script was the ancestor of all South Asian Writing Systems. In addition, many East and Southeast Asian scripts, such as Burmese, Thai, Tibetan, and even Japanese to a very small extent (vowel order), were also ultimately derived from the Brāhmī script. Thus the Brāhmī script was the Indian equivalent of the Greek script that gave arise to a host of different systems, and it was used to write a variety of languages, including Sanskrit and other Prakrits.

The earliest known inscriptions in the Brāhmī alphabet are those of King Aśoka (c.270-232 BC), third monarch of the Mauryan dynasty.

Notable features

- Type of writing system: abugida - each letter represents a consonant with an inherent vowel. Other vowels were indicated using a variety of diacritics and separate letters.

- Letters are grouped according to the way they are pronounced.

- Many letters have more than one form.

- Direction of writing: left to right in horizontal lines

Consonants

a	ā	i	ī	u	ū
e	ai	o			
ka	kha	ga	gha	ṅa	
ca	cha	ja	jha	ña	
ṭa	ṭha	ḍa	ḍha	ṇa	
ta	tha	da	dha	na	
pa	pha	ba	bha	ma	
ya	ra	la	ḷa	va	
śa	ṣa	sa	ha		

Vowels and vowel diacritics

ka	kā	ki	kī	ku	kū	ke	ko	kaṃ
la	lā	li	lī	lu	lū	le	lo	laṃ

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Sample text

𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑁂 𑀧𑀺𑀬𑀤𑀲𑀺 𑀮𑀸𑀚𑀸 𑀳𑁂𑀯𑀁 𑀆𑀳𑀸 𑀬𑁂 𑀅𑀢𑀺𑀓𑀁𑀢𑀁

𑀅𑀁𑀢𑀮𑀁 𑀮𑀸𑀚𑀸𑀦𑁂 𑀳𑀼𑀲 𑀳𑁂𑀯𑀁 𑀇𑀘𑀺𑀲𑀼 𑀓𑀣𑀁 𑀚𑀦𑁂

𑀥𑀁𑀫𑀯𑀥𑀺𑀬𑀸 𑀯𑀸𑀥𑁂𑀬 𑀦𑁄𑀘𑀼𑀚𑀦𑁂 𑀅𑀦𑀼𑀮𑀼𑀧𑀸𑀬𑀸 𑀥𑀁𑀫𑀯𑀥𑀺𑀬𑀸

𑀯𑀥𑀺𑀣𑀸 𑀊𑀢𑀁 𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑁂 𑀧𑀺𑀬𑀤𑀲𑀺 𑀮𑀸𑀚𑀸 𑀳𑁂𑀯𑀁 𑀆𑀳𑀸 𑀏𑀲𑀫𑁂

𑀳𑀼𑀣𑀸 𑀅𑀢𑀸𑀓𑀁𑀢𑀁 𑀘 𑀅𑀁𑀢𑀮𑀁 𑀳𑁂𑀯𑀁 𑀇𑀘𑀺𑀲𑀼 𑀮𑀸𑀚𑀸𑀦𑁂 𑀓𑀣 𑀚𑀦𑁂

Aśokan Edict - Delhi Inscription

Transliteration

devānaṁpiye piyadasi lājā hevaṁ āhā ye atikaṁtaṁ
aṁtalaṁ lājāne husa hevaṁ ichisu kathaṁ jane
dhaṁmavaḍhiyā vāḍheya nocujane anulupāyā dhaṁmavaḍhiyā
vaḍhithā etaṁ devānaṁpiye piyadasi lājā hevaṁ āhā esame
huthā atākaṁtaṁ ca aṁtalaṁ hevaṁ ichisu lājāne katha jane

Translation

Thus spoke king Devanampiya Piyadasi: "Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased? Yea, through the conversion of the humbly-born shall religion increase"
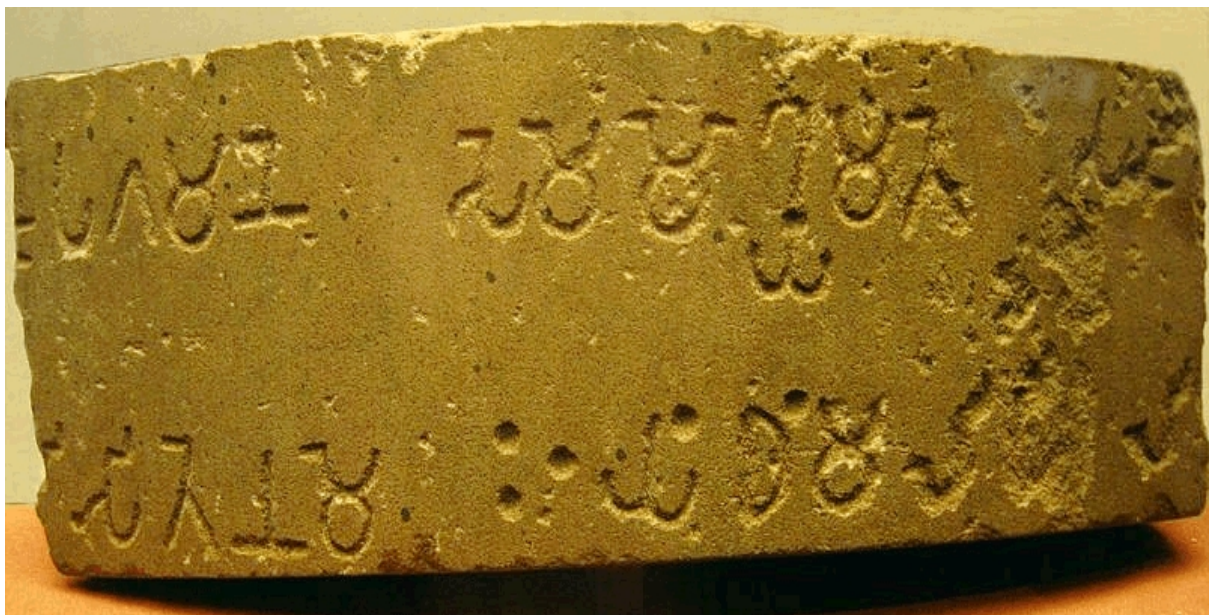
Fragment from an Aśokan Pillar with Brāhmī inscriptions

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Variants of the Brāhmī script

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Section of the Majjhima Nikāya in Brāhmī script

Kharoṣṭhī alphabet

Origin

The Kharoṣṭhī Script was more or less contemporarily with the Brāhmī script, appearing around the 3rd century BCE mainly in modern-day northern Pakistan and eastern Afghanistan, although some examples do occur in India. Like Brāhmī, Kharoṣṭhī seemed to have been developed for Prakrit dialects (which was the common speech of everyday life as opposed to Sanskrit which was the liturgic language). For instance, the earliest example of Brāhmī and Kharoṣṭhī did not have the dipthongs /ai/, /au/, and the vocalic /r/ and /l/, which existed in Sanskrit but not in Prakrit. In particular, Kharoṣṭhī seemed to be used primarily for the Prakrit dialect of Gāndhārī, the language of the ancient kingdom of Gandhara. The evidence for this is in the form of a diacritic mark that denotes a transformation of an intervocalic constant (sometimes from a stop to a fricative), which existed in Gāndhārī.

Structurally, the Kharoṣṭhī and the Brāhmī are nearly identical. The "letters" in both represent a constant followed by the short vowel /a/ (we'll denote this a "C-a" sign). Both denote change in vowel by adding marks to a sign. Consonant clusters are formed in both system by juxtaposing two signs closely together, sometimes forming a ligature. There are some difference, though. For one, while Brāhmī had different signs for different initial vowels, Kharoṣṭhī used the same marks that change vowels in C-a signs on the sign for initial /a/ to denote other initial vowels. Another difference is that while Brāhmī differentiated long and short version of the same vowel, Kharoṣṭhī used the same sign for both.

Eventually the Kharoṣṭhī Script fell out of use by the 3rd or 4th century CE, and the descendent of Brāhmī eventually took hold in the northwestern South Asian.

Notable features

- Kharoṣṭhī is a syllabic alphabet - each letter has an inherent vowel /a/. Other vowels are indicated using diacritics.

- It was written from right to left in horizontal lines.

Used to write:

Gāndhārī, Sanskrit and other Prakrits

Kharoṣṭhī alphabet - formal writing

a	i	u	e	o
ka	kha	ga	gha	ṅa
ca	cha	ja	jha	ña
ṭa	ṭha	ḍa	ḍha	ṇa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
ya	ra	la	va	
śa	ṣa	sa	ha	

Kharoṣṭhī alphabet - cursive writing

		gha		ga		kha	ka
ña				ja		cha	ca
ṇa		dha		ḍa		ṭha	ṭa
na		dha		da		tha	ta
ma		bha		ba		pha	pa
		va		la		ra	ya
		ha		za		ṣa	śa
						ṭha	ka

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1000	100	20	10	4	3	2	1	ko	ke	kṛ	ku	ki	a

Punctuation

Sample texts

Sinhala alphabet

Origin

Sinhala has been a distinctive script used to write the Sinhalese language spoken in Sri Lanka. Sinhala is a most closely related to the Grantha script, but also takes some elements from the Kadamba script as well.

The following is the basic Sinhala script.

අ	ආ	ඇ	ඈ		
a	ā	æ	ǣ		

ඉ	ඊ	උ	ඌ	සෘ	සෲ
i	ī	u	ū	ṛ	ṝ

එ	ඒ	ඓ	ඔ	ඕ	ඖ
e	ē	ai	o	ō	au

ක	ඛ	ග	ඝ	ඞ
ka	kha	ga	gha	ṅa

ච	ඡ	ජ	ඣ	ඤ
ca	cha	ja	jha	ña

ට	ඨ	ඩ	ඪ	ණ
ṭa	ṭha	ḍa	ḍha	ṇa

ත	ථ	ද	ධ	න
ta	tha	da	dha	na

ප	ඵ	බ	භ	ම
pa	pha	ba	bha	ma

ය	ර	ල	ව	
ya	ra	la	va	

ශ	ෂ	ස	හ	ෆ	ළ
śa	ṣa	sa	ha	fa	ḷa

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Like other South Asian scripts, a Sinhala letter has an inherent vowel of /a/. To change this vowel to another, extra strokes called *matras* are added to the basic letter, as in the following example:

කා   කැ   කෑ   කි   කී   කු   කූ   කෘ   කෲ

kā   kæ   kǣ   ki   kī   ku   kū   kr   kṛ

කෙ   කේ   කෛ   කො   කෝ   කෞ

ke   kē   kai   ko   kō   kau

කඃ   කං

kaḥ   kaṃ
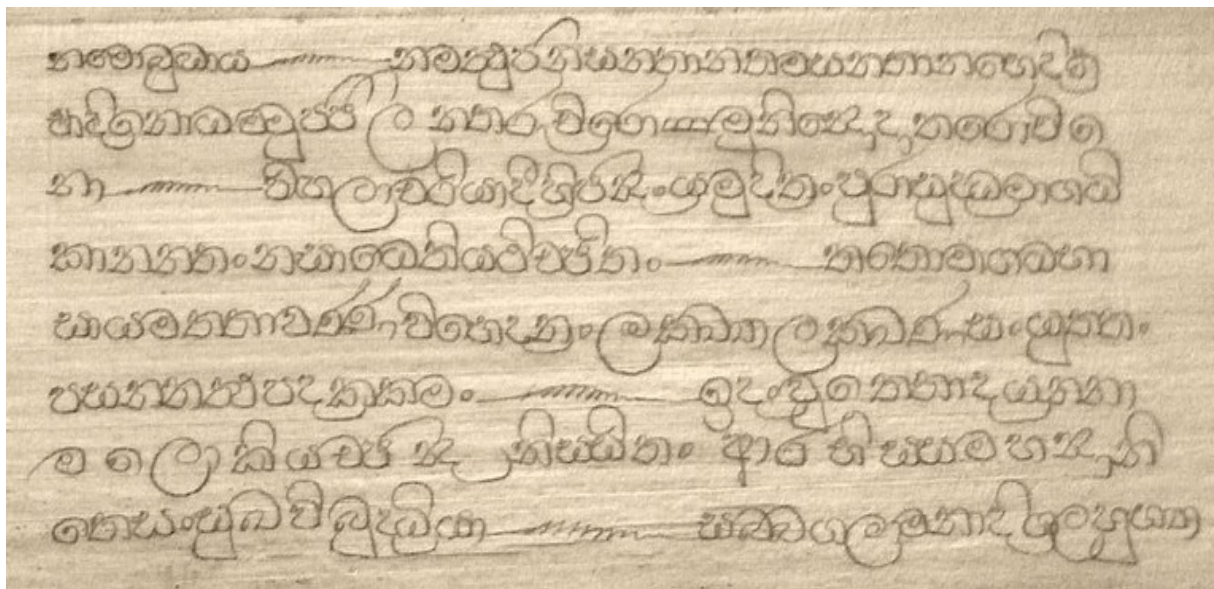
transliteration of the text above:

namo buddhāya ..... namatthujanasantānatamasantānabheva
~~bh~~*edinodhammujjalantaruciṇomunindodātaroci*
no ...... pīgalācariyādāhichandaṃyamuditaṃpurāsuddhamāgadhi
kānantaṃnasādhetiyathicchitaṃ ..... tatomāgadhabhā
sāyamattāvaṇṇavibhedanaṃlakkhyalakkhaṇasaṃyuttaṃ
pasannatthapadakkamaṃ ..... idaṃvuttodayannā
malokiyacchandanissitaṃ ārabhissamahandāni
tesaṃsukhavibuddhiyā ..... sabbaglāmnādigalahubhyā

Opening of Vuttodaya, Ola Leaf Book written in Sinhala Script,
now in the Peradeniya University Arts Library, Sri Lanka.

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Burmese alphabet

Origin

The Burmese or Myanmar script is a Brāhmī-style syllabic alphabet, most likely adopted from the Mon script in the 12th century CE. Like other scripts in the Brāhmī lineage, a single sign or letter represents a full syllable with the inherent vowel /a/. The only exception is the letter **a** which represents a vowel in the beginning of a word.

က	ခ	ဂ	ဃ	င
ka	kha	ga	gha	ṅa
[ka]	[kʰa]	[ga]	[ga]	[ŋa]
စ	ဆ	ဇ	ဈ	ဉ
ca	cha	ja	jha	ña
[sa]	[sʰa]	[za]	[za]	[ña]
ဋ	ဌ	ဍ	ဎ	ဏ
ṭa	ṭha	ḍa	ḍha	ṇa
[ta]	[tʰa]	[da]	[da]	[na]
တ	ထ	ဒ	ဓ	န
ta	tha	da	dha	na
[ta]	[tʰa]	[da]	[da]	[na]
ပ	ဖ	ဗ	ဘ	မ
pa	pha	ba	bha	ma
[pa]	[pʰa]	[ba]	[ba]	[ma]
ယ	ရ	လ	ဝ	သ
ya	ra	la	wa	sa
[ya]	[ya]	[la]	[wa]	[θa]
ဟ	ဠ	အ		
ha	ḷa	a		
[ha]	[la]	[a]		

In the above chart, the red text represents the traditional transliteration that corresponds to the letters' original Indian phonetic values. However, since Burmese has undergone phonetic changes since the 12th century CE, many of the letters no longer represent the sounds they had 800 years ago. The modern sounds that letters represent are therefore indicated in the blue texts surrounded by square brackets.

Representation of syllables with vowels other than /a/ is by means of diacritics or additional strokes near the letter. In addition, because Burmese is a tonal language, these diacritics carry not only the vowel values but also tones. This means that the same vowel can be represented by several diacritics, each one of which carries a different tone. Burmese has three major tones, namely "creaky", "high", and "low", and therefore each tone has a series of vowel diacritics, as illustrated in the chart below:

creaky	မ	မိ	မု	မေ့	မဲ့	မို့	မော့
	a	i	u	ẹ	aị	uị	ọ
	[á]	[í]	[ú]	[é]	[ɛ́]	[ó]	[ɔ́]
low	မာ	မီ	မူ	မေ	မယ်	မို	မော
	ā	ī	ū	e	ay	ui	ŏ
	[a]	[i]	[u]	[e]	[ɛ]	[o]	[ɔ]
high	မား	မီး	မူး	မေး	မဲ	မိုး	မော
	a:	ī:	u:	e:	aị	uị:	o
	[à]	[ì]	[ù]	[è]	[ɛ̀]	[ò]	[ɔ̀]

Note: the "creaky" tone is a high tone with a short vowel length ending in a glottal closure. The other two tones are, as their names imply, high and low tones, and both have long vowel lengths.

In the above example the letter **ma** is used, but the same system applies to all other letters, even including the vowel letter **a**. Hence to write vowels and/or tones other than the creaky /a/ in the initial position of a word, you can apply the same set of diacritics to the letter.

There is also another set of vowel signs called *akkhara* to write vowels at the beginning of certain words (usually words borrowed from Indian languages), but not all vowel and tone combinations have *akkhara* letters. These are used mostly for historical reasons.

အ	ဤ	ဥ	ဦ	ဦး	ဧ	ဩ	ဩော်
í	i	ú	u	ù	e	ɔ	ɔ̀

To denote consonants that appear in positions other than the beginning of a syllable, two approaches are used. First, to represent a consonant at the end of a syllable, a hook-like stroke is placed above the letter to mute the vowel.

ဆင်   သိပ်   [သၟုတ်

can   sip   ogut

Also, consonant cluster containing letters **y**, **w**, **r**, and **h** are possible in Brāhmī. In these cases, special variants of these letters are used:

က္ရ   က္ဝ   ကျ   မှ

kra   kwa   kya   mha

Numbers in Burmese are positional:

၀ ၁ ၂ ၃ ၄ ၅ ၆ ၇ ၈ ၉

0   1   2   3   4   5   6   7   8   9

Khmer alphabet

Origin

The Khmer script was one of the earliest writing systems used in Southeast Asia, first appearing in the 7th century CE. It derived immediately from the Pallava script, a variety of the Grantha script of South India, which in turn ultimately is descended from the ancient Brāhmī script of India. Like all Brāhmī-derived scripts, Khmer has certain traits similar to those found in South Asian scripts. The direction of writing in Khmer is left to right, and downwards when horizontal space runs out. Khmer is a syllabic alphabet, meaning that a letter represents a syllable in the form of a consonant followed by an inherent vowel. An interesting feature of the Khmer script is that there are two letters for each consonant, one letter carrying the inherent vowel of /a/ and the other /o/. This stems from reusing letters for sounds present in Indian languages but not Khmer. So, roughly speaking, the *a*-letters correspond to the voiceless letters in Indian scripts, and *o*-letters to the Indian letters for voiced consonants (fewer of which exist in Khmer than in Indian tongues).

The following is the Khmer script. Note that **q** is the stands for the glottal stop. Another note is that the last row of letters (**g-**, **f-**, and **zh-**) represent sounds found only in words borrowed from other languages.

ក	គ	ខ	យ	ង៉	ង
ka	ko	kha	kho	nga	ngo

ច	ជ	ឆ	ឈ	ញ៉	ញ
ca	co	cha	cho	ña	ño

ដ	ឌ	ត	ទ	ថ	ធ	ប៉	ឈ	ណា	ន
da	do	ta	to	tha	tho	tha	tho	na	no

ប	ប៊	ប៉	ព	ផ	ភ	ម៉	ម
ba	bo	pa	po	pha	pho	ma	mo

យ៉	យ	រ៉	រ	ឡ៉	ល	វ៉	វ
ya	yo	ra	ro	la	lo	wa	wo

ស	ស៊	ហ	ហ៊	អ	អ៊
sa	so	ha	ho	qa	qo

ហ្គ	ហ្គ៊	ហ្វ	ហ្វ៊	ហ្ស	ហ្ស៊
ga	go	fa	fo	ža	žo

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Note that the alphabet has been rearranged to group letters by their initial consonants, thus scrambling the traditional alphabetical order. The normal ordering of letters follows those in Indic scripts, but translated onto the *a* and *o* letters of Khmer. So for example, the velar (/k/-like sounds) letters in Indic scripts are ordered as **ka**, **kha**, **ga**, **gha**, and **nga**. As previously mentioned, voiced consonants letters in Indic scripts were reused for the *o*-series of letters, and therefore this transforms into **ka**, **kha**, **ko**, **kho**, and **ngo**.

Another feature of the Khmer script is the use of extra strokes (called *vowel diacritics*) around a letter to change the inherent vowel. Once again, because there are two letters for each consonant, the same vowel diacritic works differently for an *a*-letter and an *o*-letter. The following chart illustrates this dichotomy. The first line under each row of vowel diacritic lists the vowels for the *a*-letters, and the second line lists the vowels for the *o*-letters.

But of course, there are exceptions. The **q-** letters don't use vowel diacritics, but instead have special letters for many of the vowels. This stems from the fact that the **q-** letters came from the word-initial /a/ vowel letter in Indic scripts. As there were letters for other word-initial vowels in Indic scripts as well, they also were incorporated into Khmer as **q-** letters. All **q-** letters only appear at the beginning of a word, which is the only place where a glottal stop can occur in Khmer.

In addition, certain syllables starting with /r/ and /l/ are also written using special letters too. Once again, this stems from Indic scripts having special cases with /r/ and /l/ sounds.

Consonant clusters are written using ligatures. A ligature is a "double decker" sign composed of a normal letter and a subscript. Normally, subscripts are smaller versions of the normal letters, but sometimes they are mutated into shapes that don't resemble the corresponding normal letters. In a cluster, the first letter to be read is the normal letter, which sits at the "central" location, and the second letter is the subscript, which sits under the first letter and sometimes extends up the side of the first letter. The following chart lists normal letters (in blue) and respective subscripts (in black).

ka	kha	ko	kho	ngo	ca	co	cha
cho	ño	da	tha	do	tho	na	ta
tha	to	tho	no	ba	pha	po	pho
ma	yo	ro	lo	wo	sa	ha	qa

The following is an example of subscripts used in conjunction with normal letters and vowel diacritics to write out Khmer words.

| phteh | chkae | prum | phsār |
| 'house' | 'dog' | 'five' | 'market' |

The Khmer script is still used in Cambodia, having evolved over more than a thousand years. One consequence of this long history is that certain words are not pronounced as they are spelled, so sometimes a comma-like diacritic is placed on letters that are no longer pronounced.

The Lao and Thai scripts are related to the Khmer script, but exact relationships are unknown. Some consider Lao to be a "sibling" to Khmer and Thai as a derived script, but with the rapid spread of Buddhism and Indian scripts into Southeast Asia the exact parentage of these scripts will likely remain uncertain.

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Thai alphabet

Origin

The Thai script is a syllabic alphabet based on the Brāhmī script adapted to write the Thai or Siamese language. Its invention is attributed to King Ramkhamhaeng, who reigned from 1275 to 1317. It is also possible that the Khmer alphabet might have had an influence on the Thai alphabet. The oldest Thai inscription dates from 1283.

The Thai script has some very complex rules on how letters are pronounced. Often multiple letters represent the same sound. This is partially due to the fact that many sounds found in Indian languages did not exist in the Thai language, so letters representing similar sounds in Indian languages came to represent the same sound in Thai, and also due to phonological changes in the Thai language in the past hundreds of years that have merged different sounds into the a single sound.

The following is the basic Thai alphabet. Note that the sound the letter stands for at the beginning of a syllable is written as **C-**, where as the sounds at the end of the syllable is written as **-C**.

ก	ข	ฃ	ค	ฅ	ฆ	ง
k	kh-, -k	kh-, -k	kh-, -k	kh-, -k	k	ng
M	H	H	L	L	L	L

จ	ฉ	ช	ซ	ฌ	ญ
c-, -t	ch	ch-, -t	s-, -t	c-	y-, -n
M	H	L	L	L	L

ฎ	ฏ	ฐ	ฑ	ฒ	ณ
d-, -t	t	th-, -t	th-, -t	th-, -t	n
M	M	H	L	L	L

ด	ต	ถ	ท	ธ	น
d-, -t	t	th-, -t	th-, -t	th-, -t	n
M	M	H	L	L	L

บ	ป	ผ	ฝ	พ	ฟ	ภ	ม
b-, -p	p	ph	f	ph-, -p	f-, -p	ph-, -p	m
M	M	H	H	L	L	L	L

ย	ร	ล	ว	ศ	ษ	ส
y	r-, -n	l-, -n	w	s-, -t	s-, -t	s-, -t
L	L	L	L	H	H	H

ห	ฬ	อ	ฮ
h	l-, -n	?	h
H	L	M	L

You might have noticed the blue letters L, M, and H, below the phonetic values of the letters (the text in red). These denote the "class" the letters belong to. Another peculiar characteristic of the Thai alphabet is that each letter is classified into one of three classes: low, middle, and high. We will revisit these classes later.

Like other Brāhmī-derived scripts, a Thai letter used as the initial consonant of a syllable also carries an inherent vowel. When the letter occurs at the beginning of a consonant cluster or at the end of a syllable the inherent vowel is left unpronounced. However, unlike other related scripts which usually use a mark to indicate that the inherent vowel is not pronounced, Thai does not make use of this mark, so often it becomes somewhat confusing to the beginning learner as to which letter's inherent vowels should be pronounced and which shouldn't be.

In order to represent a different vowel other than the inherent, extra strokes or marks are added around the basic letter. They are illustrated in the following chart:

กะ	กา	กิ	กี	กึ	กื
a	a:	i	i:	ɯ	ɯ:
กุ	กู	เกะ	เก	แกะ	แก
u	u:	e	e:	æ	æ:
โกะ	โก	เกาะ	กอ	เกอะ	เกอ
o	o:	ɔ	ɔ:	œ	œ:
เกียะ	เกีย	เกือะ	เกือ	กัวะ	กัว
ia	ia:	ɯa	ɯa:	ua	ua:
กำ	ใก	ไก	เกา		
am	ai	ai:	au		

In addition to the typical Thai letters and vowel markers, loan words from Sanskrit and Pāḷi (a South Asian language related to Sanskrit) employ four special letters and four special vowel markers.

ฤ	ฤา	ฦ	ฦา
r̩	r̩:	l̩	l̩:
กำ	ใก	ไก	เกา
am	ai	a:i	au

Thai is a tonal language, meaning that in the pitch just as important to the correct pronunciation of the syllable as its sounds. There are five tones in Thai, low, middle, high, falling, and rising. To represent these tones, there are four tone marks in Thai, with the unmarked letter denoting the fifth tone. However, it is not as simple as it sounds. The real tone of a syllable is indicated by the tone mark combined with the class of the letter, conditioned by whether the syllable ends with a stop consonant and whether the vowel is short or long. It is best illustrated in the following grid.

| | no tone mark | | | | tone mark ◌่ | tone mark ◌้ | tone mark ◌๊ | tone mark ◌๋ |
	$-V_L(C_N)$	$-V_S(C_N)$	$-V_LC_S$	$-V_SC_S$				
low class	คีน medium	คิน high	คีจ falling	คิจ high	ค่ falling	ค้ high		
medium class	กีน medium	กิน medium	กีจ low	กิจ low	ก่ low	ก้ falling	ก๊ high	ก๋ rising
high class	ขีน rising	ขิน low	ขีจ low	ขิจ low	ข่ low	ข้ falling		

The combinations with no tone mark might be a little bit confusing. First of all, the headings that include *V* and *C* denote the ending sequence of sounds of a syllable. V_L represents a long vowel, V_S means a short vowel, C_N represents a nasal consonant (/m/, /n/, /ng/), and C_S represents a stop consonant (/p/, /t/, /k/). Sounds placed inside parenthesis means that the sounds may or may not occur. For example the sequence $-V_L(C_N)$ stands for syllables ending in V_L (a long vowel), and V_LC_N (a long vowel followed by nasal consonant like /m/, /n/, or /ng/). Equivalently, the examples in Thai also reflect the sound sequence. The vowel markers on top of the black letter denote the long vowel /i:/ and the short vowel /i/. The greyed out letter <>means that the sound may or may not occur, and thus is equivalent to (C_N).

There is no space or any kind of separator between words, so all the words in a sentence form one long block of letters. The only division, a space, occurs between sentences or phrases. The direction of writing, like other Brāhmī-derived scripts, runs horizontally from left to right, and then downward when the horizontal space fills up.

Gāndhārī Scrolls - Forgotten but not Lost

by Fotopoulou Sophia

Fri. 11/15/2002

The earliest history of Buddhism is largely lost, because some 400 years separate the death of the Buddha from the first documented efforts to commit the Buddhist scriptures to writing. Moreover, early written texts, which are the only witness of the oral history of earlier years, themselves no longer exist. But the discovery of some eighty fragments of Buddhist texts, which seem to be the earliest surviving specimens yet found, will help to clarify the early development of Buddhism.

These scrolls may be the oldest Buddhist manuscripts ever found—dating from the end of the first century A.D. or the beginning of the second. They are in Gāndhārī, the Sanskrit-related language of Gandhara, a long-gone kingdom once based in the area around present-day Peshawar, in Pakistan.

Just how the manuscripts came to light is something of a mystery. They were found inside three clay pots believed to have been uncovered somewhere in eastern Afghanistan. Who discovered them and in what circumstances has never been explained. What is known is that the scrolls

went first to an anonymous buyer. From there, they passed quietly to an unknown dealer in antiquities and then, as a gift, on to the British Library.

To help decipher the scrolls, the British enlisted the help of Richard Salomon, a professor in the department of Asian languages and literature at the University of Washington in Seattle and one of just a handful of scholars who can read Gāndhārī. Working mostly from photographs, he pieced together about 80 separate fragments of the scrolls into 20 partial texts, ranging from a few words to several hundred lines.

Salomon is in charge of reconstructing, decoding, and publishing a collection of manuscripts of a kind that he and his colleagues feared they would never live to see. Until recently, concrete evidence of the Gāndhārī tradition consisted of a single manuscript, discovered in 1892 and published 70 years later as The Gāndhārī Dharmapada (Oxford University Press), edited by the late University of Cambridge scholar, John Brough.

Specialists knew that other manuscripts existed. In the 1830s, for example, one French archaeologist wrote of finding some, "but when they touched them, they literally crumbled in their hands," says Graham W. Shaw, the director of the British Library's Oriental and India Office Collections.

Although no other substantial Gāndhārī manuscript had come to light, Salomon was among a handful of researchers who studied the language, from the Brough edition, from secular documents in a related language, and from inscriptions on pots, coins, and archaeological ruins. Salomon specialized in those arcane inscriptions, which are in Kharoṣṭhī, a script based on the Aramaic alphabet.

In 1994, his preparation paid off when he was contacted by officials at the British Library, who had acquired a collection of what appeared to be many more Gāndhārī-dialect manuscripts written in Kharoṣṭhī.

Library experts and Salomon determined that the manuscripts dated from the first century AD, and that made them the oldest known Buddhist manuscripts anywhere, and the oldest Indic manuscripts known to have survived.

Judging by comparisons with other artifacts and by comments in travellers' and early archaeologists' journals, Salomon deduced that the manuscripts probably had been found in a jar in a cave near Jalalabad in what is now eastern Afghanistan, close to the ancient region of Gandhara.

Gandhara was the seat of a series of powerful dynasties from the third century BC to the fourth century AD. Well-known from abundant archaeological remains, it was a crossroads of cultural influences from India, the West, China, and East Asia, and a melting pot of Greeks, descendants of Scythian invaders from the North, and many others.

Less than half the scrolls have been fully identified and none is complete. But Salomon says some appear to be substantial pieces of a manuscript. He describes them as "potentially comparable to the Dead Sea Scrolls"— the documents that are the key to studying Judaism and early Christianity. "They're probably the earliest, and certainly the earliest large collection of Buddhist manuscripts," he says.

After the Buddha died in 483 B.C., his sermons were passed down orally for several hundred years, and were not written down until the first century B.C. But none of those earliest texts has survived and it is unclear what language they were in. Salomon says he is "fairly confident" that the Gāndhārī scrolls date back to the first century A.D., because they contain a reference to a satrap named Jihonika, who is known from inscriptions and coins to have ruled Gandhara at the time. This would make them 400 years older than most of the ancient Buddhist texts in Chinese, Tibetan, Sanskrit or Pāḷi.

For 800 years, beginning in the third century B.C., Gandhara was almost a second holy land of Buddhism after India, where the religion was born. But it lay in the path of the invasions of India, and its monasteries were vulnerable to attack. Buddhism came to an abrupt end in the kingdom in the fifth century, when Gandhara was overrun, probably by Huns from Mongolia.

Preliminary findings suggest that the scrolls belonged to the library of a monastery of the Sarvastivada sub-sect of Buddhism, which was the most dominant in Gandhara at the time. The scrolls bear interlinear notations that indicate their contents have been copied - meaning they were

possibly discarded remnants that were accorded a ritual "burial". Making sense of the scrolls is a daunting task. ""Is this just some random sampling of a larger selection or is there some pattern in it?" Salomon asks.

So far, the manuscripts do not change our understanding of Buddhist doctrine in any fundamental way. Instead, they show a strong continuity between the Buddhism of two millennia ago and today. "The message [in the scrolls] is basic Buddhism: restraint of the senses, rejection of worldly pleasure, meditation toward enlightenment," explains Salomon. "These are mainstream early Buddhist concepts, well within the general realm of Buddhist literature in other languages." An example is the Rhinoceros Horn Sūtra, a clearly ascetic message contained in the scrolls.

Before the discovery of the Gāndhārī manuscripts, the oldest Buddhist writings were in Chinese. Some scholars have speculated that the Chinese texts were translations from Gāndhārī in the second century A.D., but this was never proved. Now preliminary comparisons of Chinese as well as Pāḷi texts with the Gāndhārī scripts are showing some encouraging similarities. "But we don't have any smoking gun yet," cautions Salomon.

Sample Translations

Verses 24–26 of the Gāndhārī "Rhinoceros Sūtra" (*Khargaviṣaṇa-Sūtra); from R. Salomon, *A Gāndhārī Version of the Rhinoceros Sūtra: British Library Kharoṣṭhī Fragment 5B.* Gandhāran Buddhist Texts 1. Seattle: University of Washington Press. 2000.
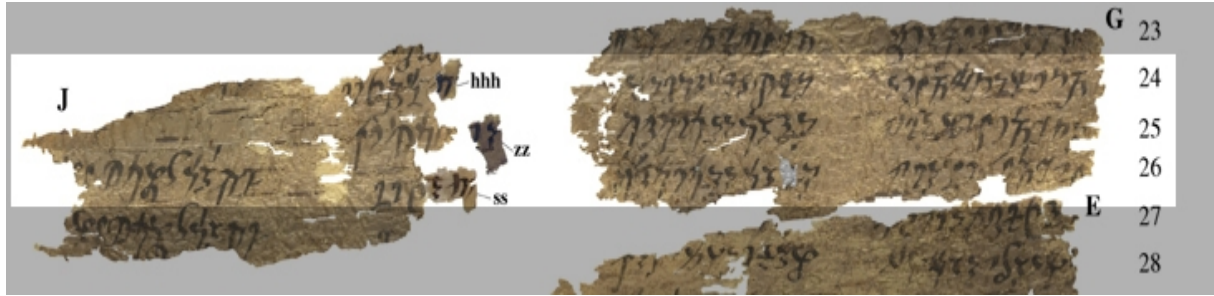
bhayea mitra paḍibhaṇavaṃta
baho-ṣuda dhaṃma-dhara uraḍa
*(*annae dhammaṃ vi)yigitsa prahae*
*ek(*o care khargaviṣaṇagapo)*

One should cultivate a friend who is intelligent,
learned, a master of the dharma, noble.
(*Having understood the dharma)
[and] abandoned doubt, (*one should wander) alone (*like the
rhinoceros.)

sayi labhea ṇivago sahayo
sardhacare saṣovihari dhiro
*(*abhibhuya) sarvaṇi pariṣeaṇi*
*carea ten' atamaṇa svad(*ima')*

If one should find a wise companion,
a well-behaved, strong fellow,
[then] (*overcoming) all dangers,
one should wander along with him, satisfied at heart, mindful.

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ṇo ya labhea ṇivag(*o) sahayo

sardhacare sas̠ovihari dhiro

(*raya va ratha) viyidaṃ prahae

eko care khargaviṣaṇagap(*o)

If one should not find a wise companion,

a well-behaved, strong fellow,

[then] (*like a king who) has abandoned (*the realm) [which he had]
conquered,

one should wander alone like the rhinoceros.

The Pāḷi Dhammapada is probably one of the most widely known and
most beloved Buddhist texts in the world today. In antiquity too,
Dhammapada-type texts were apparently quite popular among the
members of the Buddhist community. It is, therefore, not too surprising
that among the texts preserved in the British Library collection of
Gāndhārī manuscripts is a portion of a Gāndhārī version of a
Dhammapada-type text. The following is verse 12 of the new Gāndhārī
Dharmapada from T. Lenz, *A New Version of the Gāndhārī Dharmapada
and a Collection of Previous-Birth Stories: British Library Kharoṣṭhī
Fragments 16+25*. Gandhāran Buddhist Texts 3. Seattle: University of
Washington Press. 2003:

[13] (*yasa) baṇaheae ṇa sati kae •

viṇivadha bhavea [14] (*hedugha)tva

so bhikh(*u) jahadi (o*)ra-paro

oragha jiṇam i(*va tvaya) purano ○

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yassa vanathajā na santi keci

vinibandhāya bhavāya hetu-kappā

so bhikkhu jahāti ora-pāraṃ

urago jiṇṇam iva tacaṃ purāṇaṃ

(*That monk who has) no desires,

(*that are causes) for the bondage of the mind that [will] lead to rebirth,

he leaves behind this world and the next,

just as a snake [leaves behind] his old worn-out skin.
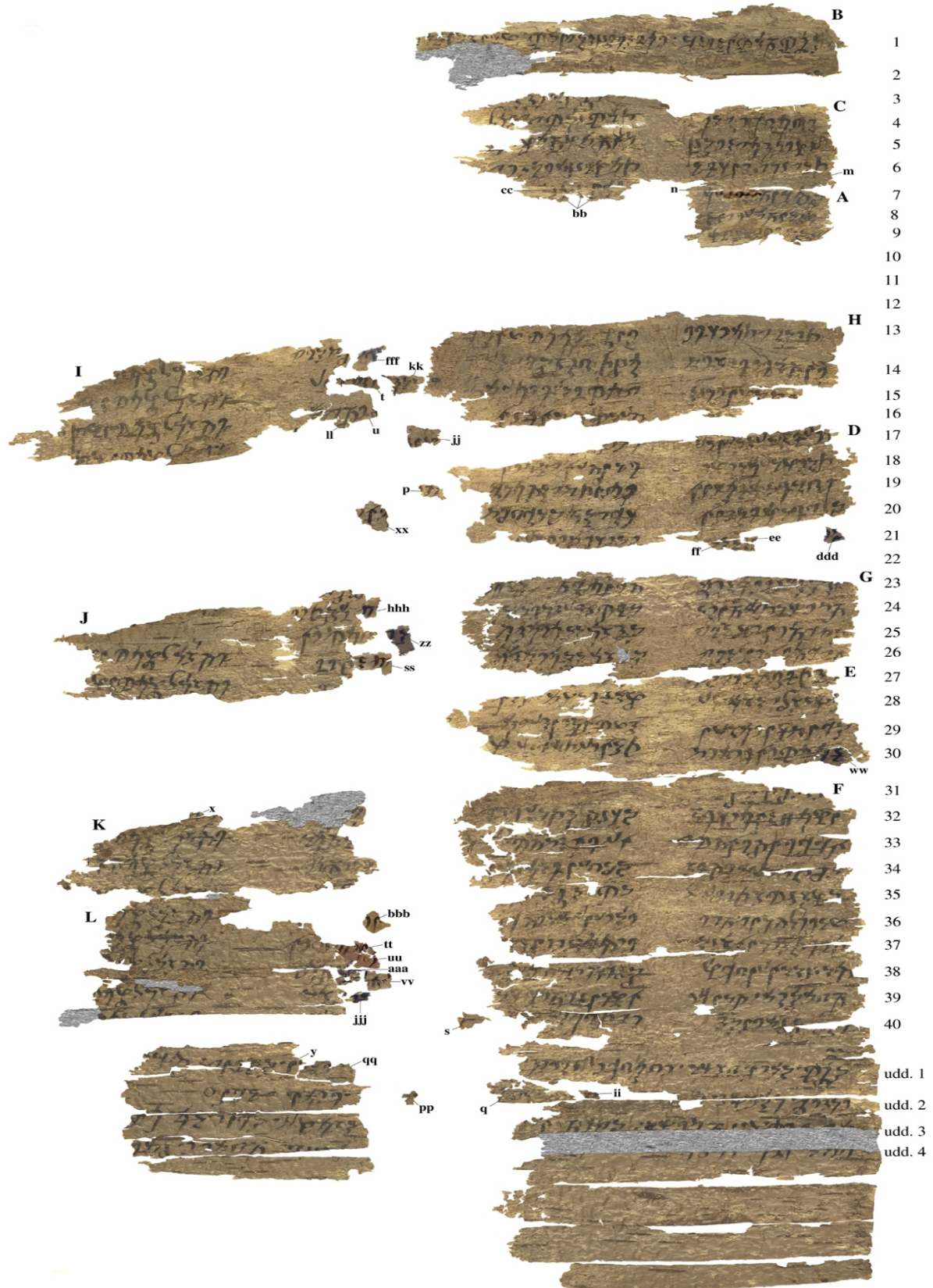
Reconstructed manuscript of the Khargaviṣaṇa-Sūtra
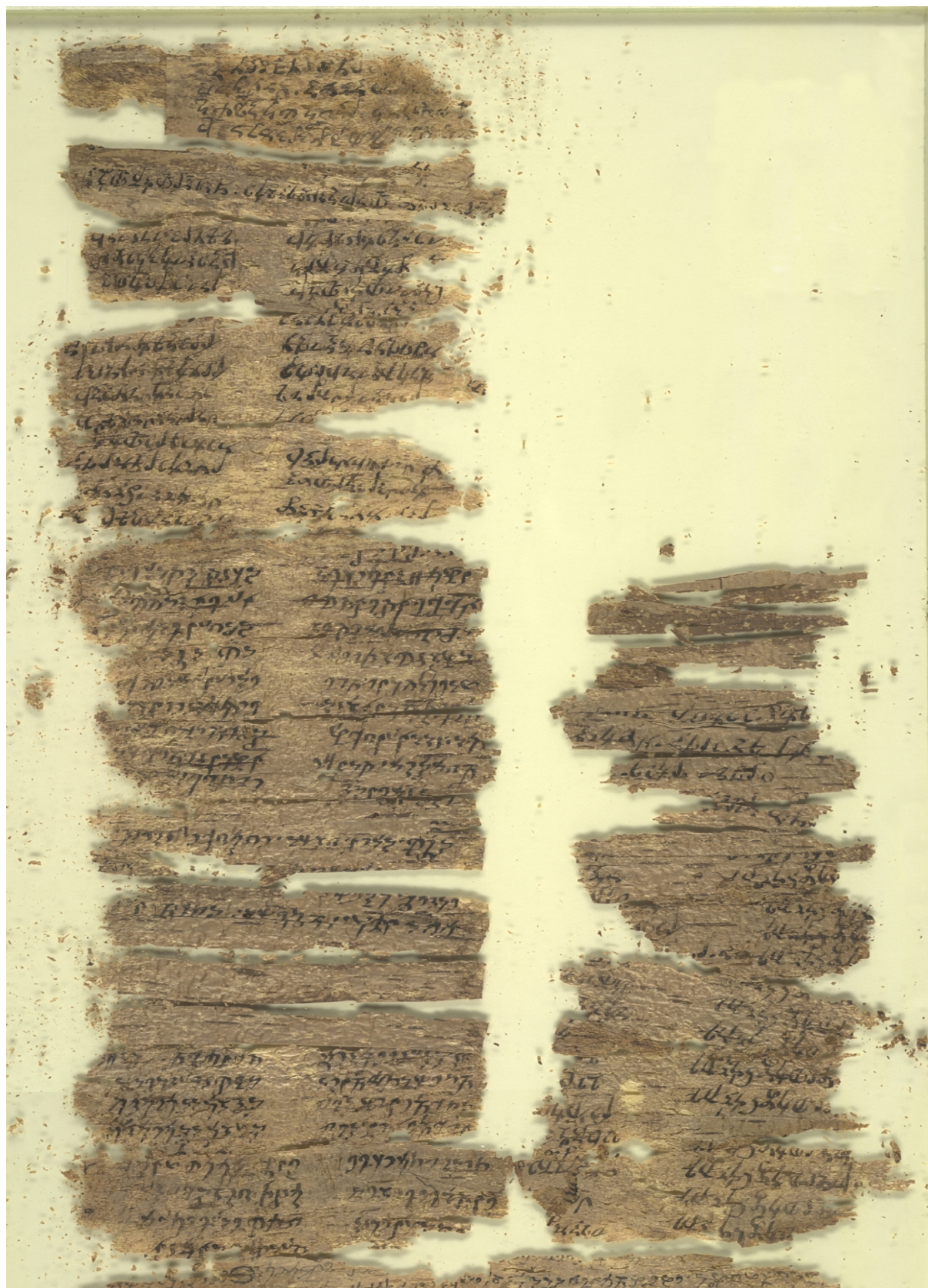
British Library Kharoṣṭhī Fragment 5 (frame 15), unreconstructed; recto

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Small fragments on recto

m   n   o   p   q

r   s   t   u   v

w   x   y   z   aa

Small fragments on verso

bb   cc   dd   ee   ff

gg   hh   ii   jj   kk   ll   mm

nn   oo   pp   qq   rr

Debris box fragments

ss   tt   uu   vv   ww   xx

yy   zz   aaa   bbb   ccc   ddd

eee   fff   ggg   hhh   iii   jjj   kkk
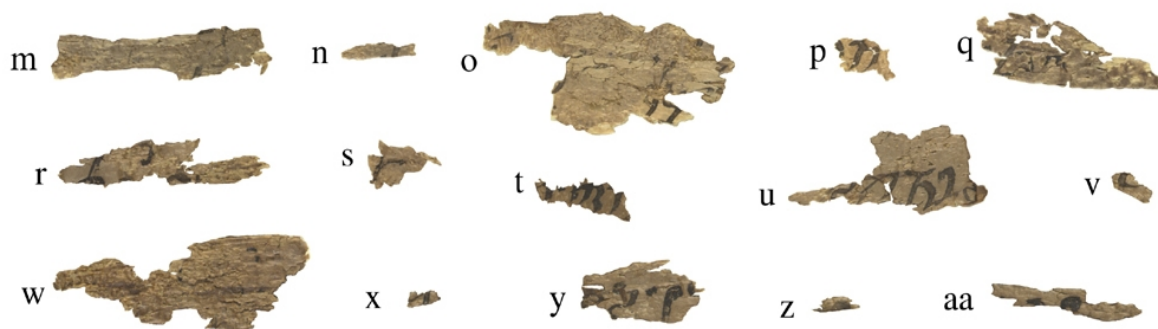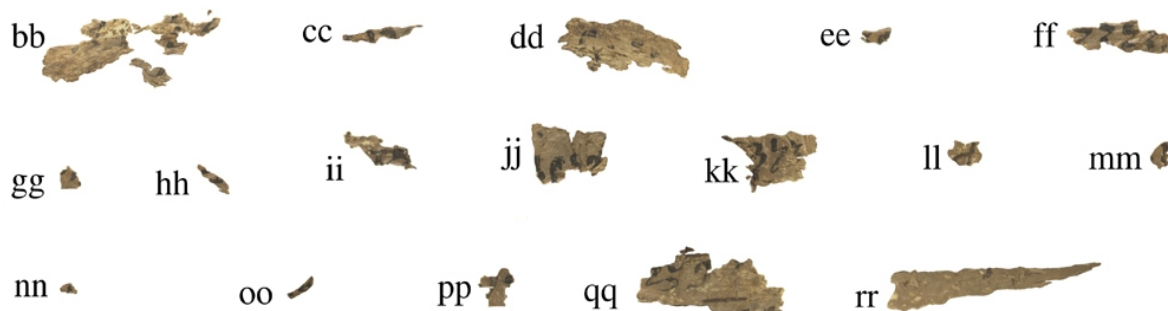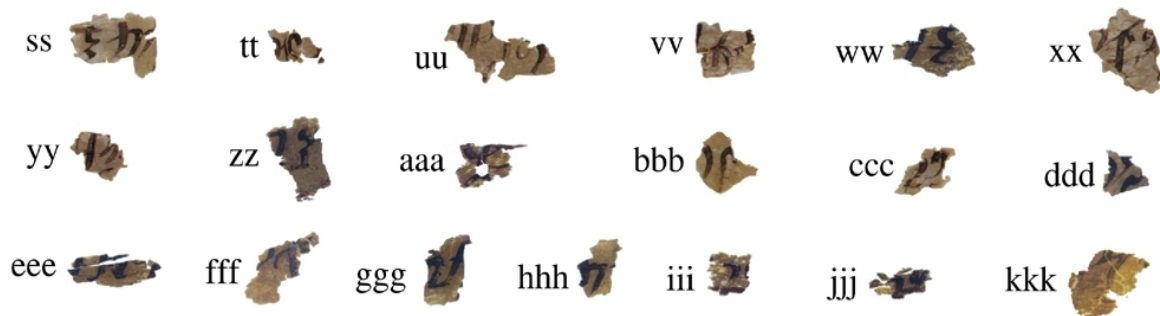
Clump of fragments located in debris box

lll   mmm   nnn   ooo   ppp

Curl fragments located in debris box

qqq   rrr   sss   ttt

Small fragments misplaced on the scroll and from the debris box
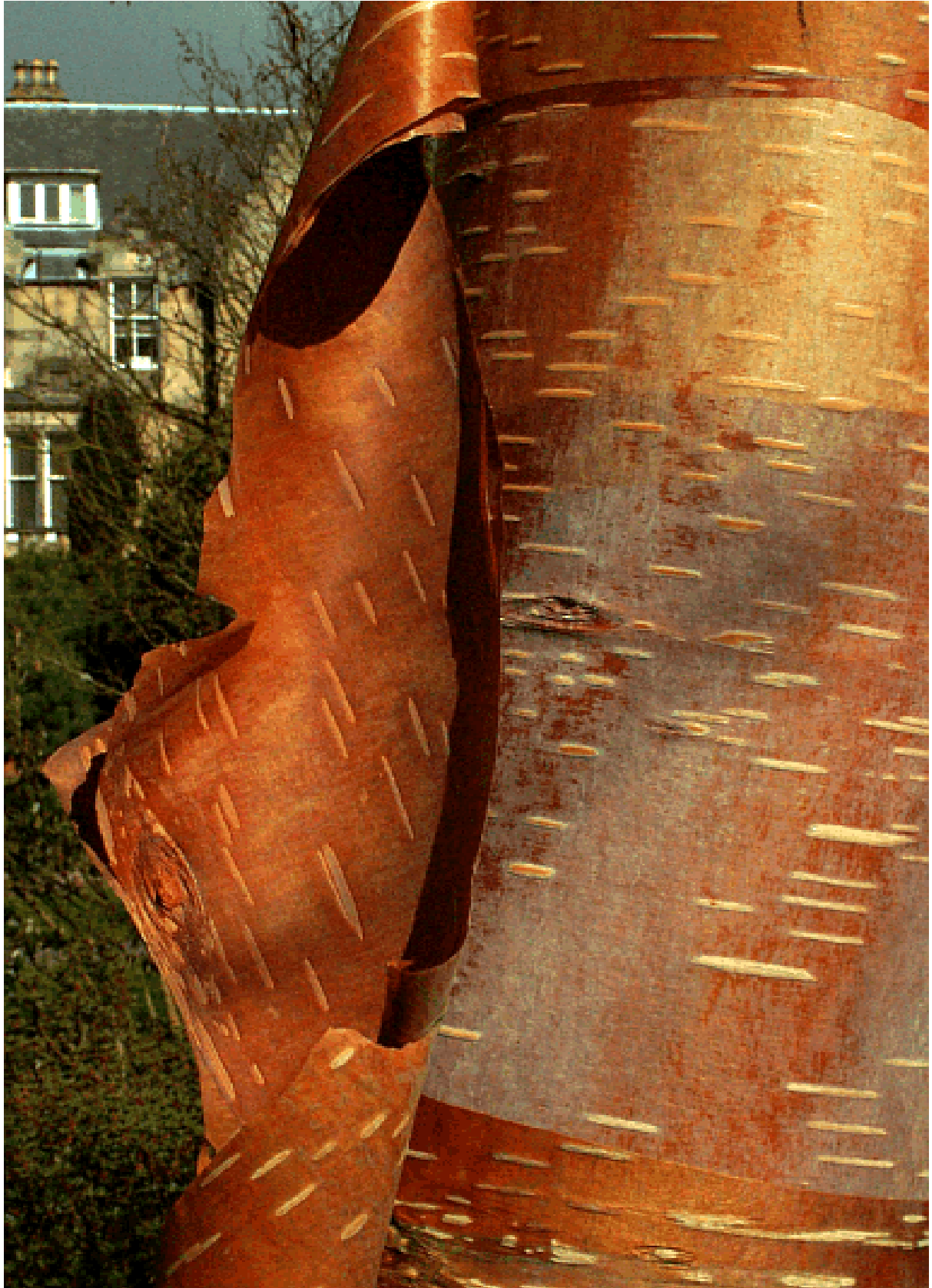
Himalayan birch (Betula utilis - literally: "useful birch")
with its bark falling apart from the trunk

Gāndhārī Language

The language of ancient Gandhāra (q.v.), the area around the Peshawar Valley in the modern North-West Frontier Province of Pakistan, lying near the border of the Indian and Iranian linguistic areas.

Gāndhārī belongs to the Middle Indo-Aryan (MIA) family of Indian languages and is closely related to Sanskrit, Pāḷi, and various Prakrit dialects. Between the third century BCE and third century CE. Gāndhārī served as the literary language and lingua franca of the northwestern part of the Indian Subcontinent. Under the Kuṣāṇa Empire (first to third centuries CE; see KUSHAN DYNASTY), Gāndhārī spread into adjoining regions of India, Afghanistan, and Central Asia. Recent discoveries of large numbers of manuscripts in Gāndhārī have shown that during this period Gāndhārī was a major Buddhist literary language. The evidence of historical phonology indicates that some of the earliest Chinese translations of Buddhist texts are derived from Gāndhārī archetypes.

Gāndhārī was written in the Kharoṣṭhī script, which is derived from the Aramaic script used in the eastern parts of the Achaemenid Empire, including Gandhāra. This sets Gāndhārī off from all other Indo-Aryan languages, which are written in Brāhmī (q.v.) script and its local derivatives.

The Gāndhārī language is attested by four classes of documents:

(1) Over five hundred inscriptions, mainly Buddhist dedicatory or donative records on stone or metal. (*Catalogue of Kharoṣṭhī Inscriptions*; Konow; Salomon, 1998, pp. 74-79)

(2) Buddhist manuscripts on birch bark scrolls or palm leaf *poṭhī*s. Only a few of these have been published, but several dozen are currently under study. (Allon; Brough; Glass; Lenz; Salomon, 1999, 2000, 2003)

(3) Legends on coins of the Indo-Greek (q.v.), Saka, Parthian, and Kuṣāṇa rulers of northwestern India, often with bilingual legends in Greek and Gāndhārī. Such coins led to the initial decipherment of Kharoṣṭhī script by James Prinsep and others in the 1830s. (Salomon, 1998, pp. 209-18)

(4) Nearly one thousand legal and administrative documents on wooden tablets from the kingdom of Kroraina (Shan-shan) in the southeastern Tarim Basin (Xinjiang, China). They are composed in a distinct dialect of Gāndhārī with innovative morphology and loan words from Greek, Iranian, and Central Asian languages. (Boyer, Rapson and Senart; Burrow, 1937; Burrow, 1940)

Gāndhārī phonology generally resembles that of the other MIA languages. The vowels *ai, au,* and *ṛ* disappear, and *aya* and *ava* are contracted to *e* and *o* respectively. In later stages of the language, most single intervocalic consonants are voiced or elided. A feature peculiar to Gāndhārī is the development of intervocalic *-th-* and *-dh-* into *-s̱-*, probably pronounced /z/. The three sibilants of Sanskrit, *ś, ṣ,* and *s,* which merge in other MIA dialects, are mostly preserved in Gāndhārī, though some sibilant clusters undergo special developments, such as *śr* > *ṣ* and *ṣy* > *ś* (e.g., Sanskrit *manuṣya-* 'human'> *maṇośa-*). Consonant clusters are generally simplified by assimilation as in MIA; e.g., Sanskrit *sapta* 'seven' > *sata* (graphic for /satta/). But some consonant clusters which are assimilated in other MIA dialects are preserved in Gāndhārī, especially those involving *r* and *v*; thus Sanskrit *prasanna-* 'pleased' > Gāndhārī *prasaṇ[ṇ]a*, but Pāḷi *pasanna-*. Clusters with *r* are often subject to metathesis, as in Sanskrit *durgati-* 'bad destiny' > Gāndhārī *drugadi-*, vs. Pāḷi *duggati*. Sanskrit *kṣa*, which elsewhere becomes *kh* or *ch*, is retained and represented by a special Kharoṣṭhī character.

Gāndhārī morphology is likewise similar to that of other MIA languages, but more flexible and less standardized. For example, the endings of the masculine and neuter nominative singular of noun stems in *-a* varies among *-e, -o, -u,* or *-a*, even within the same text, as a result of the neutralization of vowels in word final position with consequent graphic ambiguity (Fussman, pp. 460-61, 471-73). Similarly, the locative singular endings *-e, -u, -o, -a, -mi,* and *śpi* alternate freely. Among verb forms, the future stem is *-iśa-* (< Sanskrit *-iṣya-*). Preterite verbs are expressed either by derivatives of old aorists such as *adhrikṣe* 'I saw' (compare Sanskrit *adrākṣam*) or by periphrastic constructions with the past participle, as in *aho . . . ṇidiṭhu* 'I was designated' (= Sanskrit *ahaṃ nirdiṣṭaḥ*).

The lexicon of Gāndhārī is primarily Indic in origin and largely common to other Indo-Aryan languages, but it includes some words characteristic of the northwestern dialects, such as *śpasa* 'sister' instead of *bhaginī* and *baṭa* 'stone' instead of *pāṣāṇa* (Salomon, 1999, pp. 133-34). Derivatives of such regional vocabulary are sometimes found in the modern Dardic languages (see DARDESTĀN ii.), such as Torwali *bāṭ* 'stone'. Besides the Indic component, Gāndhārī has some loanwords, particularly from Greek and Iranian. Greek loans involve administrative terms such as *stratega* 'general, commander' (< *strategós* [στρατηγός]; Salomon, 1999, pp. 141, 148), *meridarkha-* 'meridarch' (< *meridárchē* [εριδαρχη]; Konow, p. 2), and *sa(dera)* 'stater' (< *statḗr* [στατηρ]; Salomon, 1999, p. 148), and calendrical terms, especially Macedonian month names, for example *avadunaka-* 'Audunaios' (αυδυναιος; Konow, p. 154). Iranian loanwords also typically occur in the administrative and calendrical sphere; for example, *kṣatrapa* 'satrap' (< Old Persian *xšaçapāvan-*; Salomon, 1999,

pp. 142-44), *erzuna* 'prince' (< Saka *alysānai/eysānai*; Konow, p. 61), and *kṣuṇa* 'date' (= Khotan Saka *kṣuṇa*; Konow, p. lxxiv).

Gāndhārī developed in three stages. Early Gāndhārī is best attested in the sets of Aśoka's major rock edicts at Shāhbāzgaṛhī and Mānsehrā. At this stage, intervocalic consonants were mostly retained as in the original Old Indo-Aryan form; for example, *siyati* (later *siyadi*)= Sanskrit *syāt* 'would be' (Shāhbāzgaṛhī XII.8). In the middle stage, found in inscriptions and manuscripts from the first century BCE to the middle of the second century CE, intervocalic consonants are voiced, elided, or modified to fricatives (Fussman, pp. 455-65). But in late Gāndhārī of the later second and early third centuries CE, the natural phonological developments are masked by extensive re-Sanskritization of the written language, whereby many consonants which had changed or disappeared in the spoken language were restored to their underlying Old Indo-Aryan form; for example, *sapta* 'seven' = Sanskrit *sapta* instead of earlier *sat[t]a* (Salomon 2001, p. 245). Some late documents written in Kharoṣṭhī script are in fact practically indistinguishable from Sanskrit (Salomon, 2001, p. 246).

Buddhist literature attested in Gāndhārī manuscripts comprises a wide range of genres, including both original Gāndhārī compositions and texts translated from other MIA languages. The best represented genre is *sūtra* (Allon, Salomon, 2000), including a collection of some two dozen scrolls constituting an anthology of *sūtra*s (Salomon, 2003). Other important genres include *avadāna*s (legends; Lenz, part 2), *abhidharma* (scholastic treatises), commentaries, and *stotra*s (hymns). The *Dharmapada* is extant in two manuscripts (Brough; Lenz, part 1). Gāndhārī literature as known to date consists mainly of texts of "mainstream" Buddhist schools such as the Dharmaguptakas, but there is at least one instance of a Mahāyānistic text, the *Bhadrakalpika-sūtra.*

Sanskrit Language

Sanskrit (संस्कृतम् *saṃskṛtam*, originally संस्कृता वाक् *saṃskṛtā vāk*, "refined speech"), is a historical Indo-Aryan language and the primary liturgical language of Hinduism and Jainism. Today, it is listed as one of the 22 scheduled languages of India and is an official language of the state of Uttarakhand. In western classical linguistics, Sanskrit occupies a pre-eminent position along with Greek and Latin in Indo-European studies.

Classical Sanskrit is the standard register as laid out in the grammar of Pāṇini, around the 4th century BCE. Its position in the cultures of Greater India is akin to that of Latin and Greek in Europe and it has significantly influenced most modern languages of the Indian subcontinent, particularly in India, Pakistan, Sri Lanka and Nepal.

The pre-Classical form of Sanskrit is known as Vedic Sanskrit, with the language of the Rigveda being the oldest and most archaic stage preserved, its oldest core dating back to as early as 1500 BCE.[6] This qualifies Rigvedic Sanskrit as one of the oldest attestations of any Indo-Iranian language, and one of the earliest attested members of the Indo-European language family, the family which includes English and most European languages.

The corpus of Sanskrit literature encompasses a rich tradition of poetry and drama as well as scientific, technical, philosophical and Hindu religious texts. Sanskrit continues to be widely used as a ceremonial language in Hindu religious rituals in the forms of hymns and mantras. Spoken Sanskrit is still in use in a few traditional institutions in India and there are many attempts at revival.

Name

The Sanskrit verbal adjective *sáṃskṛta-* may be translated as "put together, constructed, well or completely formed; refined, adorned, highly elaborated". It is derived from the root *saṃ-skar-* "to put together, compose, arrange, prepare", where *saṃ-* "together" (as English *same*) and *(s)kar-* "do, make".

The term in the generic meaning of "made ready, prepared, completed, finished" is found in the Rigveda. Also in Vedic Sanskrit, as nominalized neuter *saṃskṛtám*, it means "preparation, prepared place" and thus "ritual enclosure, place for a sacrifice". As a term for "refined or elaborated speech" the adjective appears only in Epic and Classical Sanskrit, in the Manusmriti and in the Mahabharata. The language referred to as *saṃskṛta* "the cultured language" has by definition always been a "sacred" and "sophisticated" language, used for religious and learned discourse in ancient India, and contrasted with the languages spoken by the people, *prākṛta-* "natural, artless, normal, ordinary".

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History

Sanskrit is a member of the Indo-Iranian sub-family of the Indo-European family of languages. Its closest ancient relatives are the Iranian languages Old Persian and Avestan. Within the wider Indo-European language family, Sanskrit shares characteristic sound changes with the Satem languages (particularly the Slavic and Baltic languages), and also with Greek.

In order to explain the common features shared by Sanskrit and other Indo-European languages, many scholars have proposed migration hypotheses asserting that the original speakers of what became Sanskrit arrived in what is now India and Pakistan from the north-west some time during the early second millennium BCE. Evidence for such a theory includes the close relationship of the Indo-Iranian tongues with the Baltic and Slavic languages, vocabulary exchange with the non-Indo-European Uralic languages, and the nature of the attested Indo-European words for flora and fauna.

The earliest attested Sanskrit texts are Hindu texts of the Rigveda, which date to the mid-to-late second millennium BCE. No written records from such an early period survive. However, scholars are confident that the oral transmission of the texts is reliable: they were ceremonial literature whose correct pronunciation was considered crucial to its religious efficacy.

From the Rigveda until the time of Pāṇini (fl. 4th century BCE) the development of the Sanskrit language may be observed in other Vedic texts: the Samaveda, Yajurveda, Atharvaveda, Brahmanas, and Upanishads. During this time, the prestige of the language, its use for sacred purposes, and the importance attached to its correct enunciation all served as powerful conservative forces resisting the normal processes of linguistic change. However, there is a clear, five-level linguistic development of Vedic from the Rigveda to the language of the Upanishads and the earliest Sutras (such as Baudhayana)

The oldest surviving Sanskrit grammar is Pāṇini's *Aṣṭādhyāyī* ("Eight-Chapter Grammar"). It is essentially a prescriptive grammar, i.e., an authority that defines correct Sanskrit, although it contains descriptive parts, mostly to account for some Vedic forms that had become rare in Pāṇini's time.

The term "Sanskrit" was not thought of as a specific language set apart from other languages, but rather as a particularly refined or perfected manner of speaking. Knowledge of Sanskrit was a marker of social class and educational attainment in ancient India and the language was taught mainly to members of the higher castes, through close analysis of Sanskrit grammarians such as Pāṇini. Sanskrit, as the learned language

of Ancient India, thus existed alongside the Prakrits (vernaculars), also called Middle Indic dialects, and eventually into the contemporary modern Indo-Aryan languages.

Devimahatmya manuscript on palm-leaf, in an early Bhujimol script, Bihar or Nepal, 11th century.

Vedic Sanskrit

Sanskrit, as defined by Pāṇini, had evolved out of the earlier "Vedic" form. The beginning of Vedic Sanskrit can be traced as early as 1500-1200 BCE (for Rg-vedic and Indo-Aryan superstrate in Mitanni). Scholars often distinguish Vedic Sanskrit and Classical or "Pāṇinian" Sanskrit as separate 'dialects'. Though they are quite similar, they differ in a number of essential points of phonology, vocabulary, grammar and syntax. Vedic Sanskrit is the language of the Vedas, a large collection of hymns, incantations (Samhitas), theological and religio-philosophical discussions in the Brahmanas and Upanishads. Modern linguists consider the metrical hymns of the Rigveda Samhita to be the earliest, composed by many authors over several centuries of oral tradition. The end of the Vedic period is marked by the composition of the Upanishads, which form the concluding part of the Vedic corpus in the traditional view; however the early Sutras are Vedic, too, both in language and content.[16] Around the mid 1st millennium BCE, Vedic Sanskrit began the transition from a first language to a second language of religion and learning.

Classical Sanskrit

For nearly 2,000 years, a cultural order existed that exerted influence across South Asia, Inner Asia, Southeast Asia, and to a certain extent, East Asia. A significant form of post-Vedic Sanskrit is found in the Sanskrit of the Hindu Epics—the Ramayana and Mahabharata. The deviations from Pāṇini in the epics are generally considered to be on account of interference from Prakrits, or "innovations" and not because they are pre-Paninean. Traditional Sanskrit scholars call such deviations

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ārsha (आर्ष), or "of the rishis", the traditional title for the ancient authors. In some contexts, there are also more "prakritisms" (borrowings from common speech) than in Classical Sanskrit proper. Buddhist Hybrid Sanskrit is a literary language heavily influenced by Middle Indic, based on early Buddhist prakrit texts which subsequently assimilated to the Classical Sanskrit standard in varying degrees.

According to Tiwari (1955), there were four principal dialects of classical Sanskrit: *paścimottarī* (Northwestern, also called Northern or Western), *madhyadeśī* (lit., middle country), *pūrvi* (Eastern) and *dakṣiṇī* (Southern, arose in the Classical period). The predecessors of the first three dialects are even attested in Vedic *Brāhmaṇas*, of which the first one was regarded as the purest (*Kauṣītaki Brāhmaṇa, 7.6).*

Writing system

Sanskrit was spoken in an oral society, and the oral tradition was maintained through the development of early classical Sanskrit literature. Writing was not introduced to India until after Sanskrit had evolved into the Prakrits; when it was written, the choice of writing system was influenced by the regional scripts of the scribes. Therefore, Sanskrit has no script of its own. As such, virtually all of the major writing systems of South Asia have been used for the production of Sanskrit manuscripts. Since the late 19th century, Devanāgarī has been considered as the *de facto* writing system for Sanskrit, quite possibly because of the European practice of printing Sanskrit texts in this script. Devanāgarī is written from left to right, lacks distinct letter cases, and is recognizable by a distinctive horizontal line running along the tops of the letters that links them together.

The earliest known inscriptions in Sanskrit date to the 1st century BCE. They are in the Brāhmī script, which was originally used for Prakrit, not Sanskrit. It has been described as a "paradox" that the first evidence of written Sanskrit occurs centuries later than that of the Prakrit languages which are its linguistic descendants. When Sanskrit was written down, it was first used for texts of an administrative, literary or scientific nature. The sacred texts were preserved orally, and were set down in writing, "reluctantly" (according to one commentator), and at a comparatively late date.

Brāhmī evolved into a multiplicity of scripts of the Brahmic family, many of which were used to write Sanskrit. Roughly contemporary with the Brāhmī, the Kharosthi script was used in the northwest of the subcontinent. Later (around the 4th to 8th centuries CE) the Gupta script, derived from Brāhmī, became prevalent. From ca. the 8th century, the Sharada script evolved out of the Gupta script. The latter was displaced in its turn by Devanāgarī from ca. the 11/12th century, with intermediary stages such as the Siddham script. In Eastern India, the Bengali script

and, later, the Oriya script, were used. In the south where Dravidian languages predominate, scripts used for Sanskrit include Kannada, Telugu, Tamil, Malayalam and Grantha.

Transcription	śivō rakṣatu gīrvāṇabhāṣārasāsvādatatparān
Bali	
Baybayin	
Bengālī	
Devanāgarī	
Grantha	
Gujarātī	
Gurmukhī	
Java	
Kannaḍa	
Malayāḷam	
Oṛiyā	
Sinhala	
Tamiḻ	
Tĕlugu	
Tibetan	
Thai	

Sanskrit in modern Indian and other Brāhmī scripts. May Śiva bless those who take delight in the language of the gods. (Kālidāsa)

For free distribution only

Pāḷi and Sanskrit

Although Pāḷi cannot be considered a direct descendant of either Classical Sanskrit or of the older Vedic dialect, the languages are obviously very closely related and the common characteristics of Pāḷi and Sanskrit were always easily recognized by those in India who were familiar with both. Indeed, a very large proportion of Pāḷi and Sanskrit word-stems are identical in form, differing only in details of inflection.

The connections were sufficiently well-known that technical terms from Sanskrit were easily converted into Pāḷi by a set of conventional phonological transformations. These transformations mimicked a subset of the phonological developments that had occurred in Proto-Pāḷi. Because of the prevalence of these transformations, it is not always possible to tell whether a given Pāḷi word is a part of the old Prakrit lexicon, or a transformed borrowing from Sanskrit. The existence of a Sanskrit word regularly corresponding to a Pāḷi word is not always secure evidence of the Pāḷi etymology, since, in some cases, artificial Sanskrit words were created by back-formation from Prakrit words.

The following phonological processes are not intended as an exhaustive description of the historical changes which produced Pāḷi from its Old Indic ancestor, but rather are a summary of the most common phonological equations between Sanskrit and Pāḷi, with no claim to completeness.

Vowels and diphthongs

▪ Sanskrit **ai** and **au** always monophthongize to Pāḷi **e** and **o**, respectively

> Examples: **maitrī → mettā**, **auṣadha → osadha**

▪ Sanskrit **aya** and **ava** likewise often reduce to Pāḷi **e** and **o**

> Examples: **dhārayati → dhāreti**, **avatāra → otāra**, **bhavati → hoti**

▪ Sanskrit **avi** becomes Pāḷi **e** (i.e. **avi → ai → e**)

> Example: **sthavira → thera**

▪ Sanskrit **ṛ** appears in Pāḷi as **a**, **i** or **u**, often agreeing with the vowel in the following syllable. **ṛ** also sometimes becomes **u** after labial consonants.

> Examples: **kṛta → kata**, **tṛṣṇa → taṇha**, **smṛti → sati**, **ṛṣi → isi**, **dṛṣṭi → diṭṭhi**, **ṛddhi → iddhi**, **ṛju → uju**, **spṛṣṭa → phuṭṭha**, **vṛddha → vuddha**

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▪ Sanskrit long vowels are shortened before a sequence of two following consonants.

> Examples: **kṣānti → khanti**, **rājya → rajja**, **īśvara → issara**, **tīrṇa → tiṇṇa**, **pūrva → pubba**

Consonants

Sound changes

▪ The Sanskrit sibilants **ś**, **ṣ**, and **s** merge together as Pāḷi **s**

> Examples: **śaraṇa → saraṇa**, **doṣa → dosa**

▪ The Sanskrit stops **ḍ** and **ḍh** become **ḷ** and **ḷh** between vowels (as in Vedic)

> Example: **cakravāḍa → cakkavāḷa**, **virūḍha → virūḷha**

Assimilations

General rules

Many assimilations of one consonant to a neighboring consonant occurred in the development of Pāḷi, producing a large number of geminate (double) consonants. Since aspiration of a geminate consonant is only phonetically detectable on the last consonant of a cluster, geminate **kh, gh, ch, jh, ṭh, ḍh, th, dh, ph** and **bh** appear as **kkh, ggh, cch, jjh, ṭṭh, ḍḍh, tth, ddh, pph** and **bbh**, not as *khkh, ghgh* etc.

▪ When assimilation would produce a geminate consonant (or a sequence of unaspirated stop+aspirated stop) at the beginning of a word, the initial geminate is simplified to a single consonant.

> Examples: **prāṇa → pāṇa** (not *ppāṇa*), **sthavira → thera** (not *tthera*), **dhyāna → jhāna** (not *jjhāna*), **jñāti → ñāti** (not *ññāti*)

▪ When assimilation would produce a sequence of three consonants in the middle of a word, geminates are simplified until there are only two consonants in sequence.

> Examples: **uttrāsa → uttāsa** (not *utttāsa*), **mantra → manta** (not *mantta*), **indra → inda** (not *indda*), **vandhya → vañjha** (not *vañjjha*)

▪ The sequence **vv** resulting from assimilation changes to **bb**

> Example: **sarva** → savva → **sabba**, **pravrajati** → pavvajati → **pabbajati**, **divya** → divva → **dibba**

Total assimilation

Total assimilation, where one sound becomes identical to a neighboring sound, is of two types: progressive, where the assimilated sound becomes identical to the following sound; and regressive, where it becomes identical to the preceding sound.

Progressive assimilations

▪ Internal visarga assimilates to a following voiceless stop or sibilant

> Examples: **duḥkṛta → dukkata**, **duḥkha → dukkha**, **duḥprajña → duppañña**, **niḥkrodha** (=**niṣkrodha**) → **nikkodha**, **niḥpakva** (=**niṣpakva**) → **nippakka**, **niḥśoka → nissoka**, **niḥsattva → nissatta**

▪ In a sequence of two dissimilar Sanskrit stops, the first stop assimilates to the second stop

> Examples: **vimukti → vimutti**, **dugdha → duddha**, **utpāda → uppāda**, **pudgala → puggala**, **udghoṣa → ugghosa**, **adbhuta → abbhuta**, **śabda → sadda**

▪ In a sequence of two dissimilar nasals, the first nasal assimilates to the second nasal

> Example: **unmatta → ummatta**, **pradyumna → pajjunna**

▪ **j** assimilates to a following **ñ** (i.e., **jñ** becomes **ññ**)

> Examples: **prajñā → paññā**, **jñāti → ñāti**

▪ The Sanskrit liquid consonants **r** and **l** assimilate to a following stop, nasal, sibilant, or **v**

> Examples: **mārga → magga**, **karma → kamma**, **varṣa → vassa**, **kalpa → kappa**, **sarva** → savva → **sabba**

▪ **r** assimilates to a following **l**

> Examples: **durlabha → dullabha**, **nirlopa → nillopa**

- **d** sometimes assimilates to a following **v**, producing vv → **bb**

  Examples: **udvigna** → uvvigga → **ubbigga**, **dvādaśa** → **bārasa** (beside **dvādasa**)

- **t** and **d** may assimilate to a following **s** or **y** when a morpheme boundary intervenes

  Examples: **ut+sava** → **ussava**, **ud+yāna** → **uyyāna**

Regressive assimilations

- Nasals sometimes assimilate to a preceding stop (in other cases epenthesis occurs; see below)

  Examples: **agni** → **aggi**, **ātman** → **atta**, **prāpnoti** → **pappoti**, **śaknoti** → **sakkoti**

- **m** assimilates to an initial sibilant

  Examples: **smarati** → **sarati**, **smṛti** → **sati**

- Nasals assimilate to a preceding stop+sibilant cluster, which then develops in the same way as such clusters without following nasals (see **Partial assimilations** below)

  Examples: **tīkṣṇa** → tikṣa → **tikkha**, **lakṣmī** → lakṣī →**lakkhī**

- The Sanskrit liquid consonants **r** and **l** assimilate to a preceding stop, nasal, sibilant, or **v**

  Examples: **prāṇa** → **pāṇa**, **grāma** → **gāma**, **śrāvaka** → **sāvaka**, **agra** → **agga**, **indra** → **inda**, **pravrajati** → pavvajati → **pabbajati**, **aśru** → **assu**

- **y** assimilates to preceding non-dental/retroflex stops or nasals

  Examples: **cyavati** → **cavati**, **jyotiṣ** → **joti**, **rājya** → **rajja**, **matsya** → macchya → **maccha**, **lapsyate** → lacchyate → **lacchati**, **abhyāgata** → **abbhāgata**, **ākhyāti** → **akkhāti**, **saṃkhyā** → **saṅkhā** (but also **saṅkhyā**), **ramya** → **ramma**

- **y** assimilates to preceding non-initial **v**, producing vv → **bb**

  Example: **divya** → divva → **dibba**, **veditavya** → veditavva → **veditabba**, **bhāvya** → bhavva → **bhabba**

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▪ **y** and **v** assimilate to any preceding sibilant, producing **ss**

Examples: **paśyati → passati**, **śyena → sena**, **aśva → assa**, **īśvara → issara**, **kariṣyati → karissati**, **tasya → tassa**, **svāmin → sāmī**

▪ **v** sometimes assimilates to a preceding stop

Examples: **pakva → pakka**, **catvāri → cattāri**, **sattva → satta**, **dhvaja → dhaja**

Partial and mutual assimilation

▪ Sanskrit sibilants before a stop assimilate to that stop, and if that stop is not already aspirated, it becomes aspirated; e.g. **śc**, **st**, **ṣṭ** and **sp** become **cch**, **tth**, **ṭṭh** and **pph**

Examples: **paścāt → pacchā**, **asti → atthi**, **stava → thava**, **śreṣṭha → seṭṭha**, **aṣṭa → aṭṭha**, **sparśa → phassa**

▪ In sibilant-stop-liquid sequences, the liquid is assimilated to the preceding consonant, and the cluster behaves like sibilant-stop sequences; e.g. **str** and **ṣṭr** become **tth** and **ṭṭh**

Examples: **śāstra → śasta → sattha**, **rāṣṭra → raṣṭa → raṭṭha**

▪ **t** and **p** become **c** before **s**, and the sibilant assimilates to the preceding sound as an aspirate (i.e., the sequences **ts** and **ps** become **cch**)

Examples: **vatsa → vaccha**, **apsaras → accharā**

▪ A sibilant assimilates to a preceding **k** as an aspirate (i.e., the sequence **kṣ** becomes **kkh**)

Examples: **bhikṣu → bhikkhu**, **kṣānti → khanti**

▪ Any dental or retroflex stop or nasal followed by **y** converts to the corresponding palatal sound, and the **y** assimilates to this new consonant, i.e. **ty, thy, dy, dhy, ny** become **cc, cch, jj, jjh, ññ**; likewise **ṇy** becomes **ññ**. Nasals preceding a stop that becomes palatal share this change.

Examples: **tyajati → cyajati → cajati**, **satya → sacya → sacca**, **mithyā → michyā → micchā**, **vidyā → vijyā → vijjā**, **madhya → majhya → majjha**, **anya → añya → añña**, **puṇya → puñya → puñña**, **vandhya → vañjhya → vañjjha → vañjha**

▪ The sequence **mr** becomes **mb**, via the epenthesis of a stop between the nasal and liquid, followed by assimilation of the liquid to the stop and subsequent simplification of the resulting geminate.

Examples: **āmra** → ambra → **amba**, **tāmra** → **tamba**

Epenthesis

An epenthetic vowel is sometimes inserted between certain consonant-sequences. As with **r̥**, the vowel may be **a**, **i**, or **u**, depending on the influence of a neighboring consonant or of the vowel in the following syllable. **i** is often found near **i**, **y**, or palatal consonants; **u** is found near **u**, **v**, or labial consonants.

▪ Sequences of stop + nasal are sometimes separated by **a** or **u**

Example: **ratna** → **ratana**, **padma** → **paduma** (**u** influenced by labial **m**)

▪ The sequence **sn** may become **sin** initially

Examples: **snāna** → **sināna**, **sneha** → **sineha**

▪ **i** may be inserted between a consonant and **l**

Examples: **kleśa** → **kilesa**, **glāna** → **gilāna**, **mlāyati** → **milāyati**, **ślāghati** → **silāghati**

▪ An epenthetic vowel may be inserted between an initial sibilant and **r**

Example: **śrī** → **sirī**

▪ The sequence **ry** generally becomes **riy** (**i** influenced by following **y**), but is still treated as a two-consonant sequence for the purposes of vowel-shortening

Example: **ārya** → arya → **ariya**, **sūrya** → surya → **suriya**, **vīrya** → virya → **viriya**

▪ **a** or **i** is inserted between **r** and **h**

Example: **arhati** → **arahati**, **garhā** → **garahā**, **barhiṣ** → **barihisa**

▪ There is sporadic epenthesis between other consonant sequences

Examples: **caitya** → **cetiya** (not *cecca*), **vajra** → **vajira** (not *vajja*)

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Other changes

▪ Any Sanskrit sibilant before a nasal becomes a sequence of nasal followed by **h**, i.e. **ṣṇ**, **sn** and **sm** become **ṇh**, **nh**, and **mh**

Examples: **tṛṣṇa → taṇha**, **uṣṇīṣa → uṇhīsa**, **asmi → amhi**

▪ The sequence **śn** becomes **ñh**, due to assimilation of the **n** to the preceding palatal sibilant

Example: **praśna →** praśña **→ pañha**

▪ The sequences **hy** and **hv** undergo metathesis

Examples: **jihvā → jivhā**, **gṛhya → gayha**, **guhya → guyha**

▪ **h** undergoes metathesis with a following nasal

Example: **gṛhṇāti → gaṇhāti**

▪ **y** is geminated between **e** and a vowel

Examples: **śreyas → seyya**, **Maitreya → Metteyya**

▪ Voiced aspirates such as **bh** and **gh** on rare occasions become **h**

Examples: **bhavati → hoti**, **-ebhiṣ → -ehi**, **laghu → lahu**

▪ Dental and retroflex sounds sporadically change into one another

Examples: **jñāna → ñāṇa** (not *ñāna*), **dahati → ḍahati** (beside Pāḷi **dahati**) **nīḍa → nīla** (not *nīḷa*), **sthāna → ṭhāna** (not *thāna*), **duḥkṛta → dukkaṭa** (beside Pāḷi **dukkata**)

Exceptions

There are several notable exceptions to the rules above; many of them are common Prakrit words rather than borrowings from Sanskrit.

- **ārya → ayya** (beside **ariya**)
- **guru → garu** (adj.) (beside **guru** (n.))
- **puruṣa → purisa** (not *purusa*)
- *vṛkṣa →* rukṣa *→* ***rukkha*** *(not vakkha)*

Comparative table of some words in Sanskrit and Pāḷi

Sanskrit		Pāḷi		English
devanāgarī	roman	devanāgarī	roman	--------------
सिद्धार्थ	Siddhārtha*	सिद्धत्थ	Siddhattha*	The Buddha's given name
गौतम	Gautama	गोतम	Gotama	The Buddha's surname
बुद्ध	Buddha	बुद्ध	Buddha	Buddha
धर्म	Dharma	धम्म	Dhamma	The Doctrine
त्रिपितक	Tripitaka	तिपितक	Tipitaka	The Pāḷi Canon
कर्म	Karma	कम्म	Kamma	Action
भिक्षु	Bhikṣu	भिक्खु	Bhikkhu	Monk
आर्य	Ārya	अरिय	Ariya	Noble
मनुष्य	Manuṣya	मनुस्स	Manussa	Human
प्रज्ञा	Prajñā	पञ्ञा	Paññā	Wisdom
निर्वान	Nirvāna	निब्बान	Nibbāna	Extintion
अनात्मन्	Anātman	अनत्ता	Anattā	Non-Self
प्रेत	Preta	पेत	Peta	Spirit, Ghost
चक्र	Cakra	चक्क	Cakka	Wheel

मार्ग	Mārga	मग्ग	Magga	Path
सूत्र	Sūtra	सुत्त	Sutta	Sermon
मैत्री	Maitrī	मेत्ता	Mettā	Loving-Kindness
विमुक्ति	Vimukti	विमुत्ति	Vimutti	Emancipation
क्लेश	Kleśa	किलेस	Kilesa	Defilement
प्रश्न	Praśna	पञ्ह	Pañha	Question
देव	Deva	देव	Deva	Deity
संसार	Saṃsāra	संसार	Saṃsāra	Round of Rebirths
सत्य	Satya	सच्च	Sacca	Truth
पुत्र	Putra	पुत्त	Putta	Son
सूर्य	Sūrya	सुरिय	Suriya	Sun
स्मृति	Smṛti	सति	Sati	Attention
नमो	Namo	नमो	Namo	Salutation
रत्न	Ratna	रतन	Ratana	Jewel
साधु	Sādhu	साधु	Sādhu	Virtuous Man
असाधु	Asādhu	असाधु	Asādhu	Wicked Man

*Siddhārtha/Siddhattha means "every wish fulfilled"

Buddhist Hybrid Sanskrit

Buddhist Hybrid Sanskrit (BHS) is a modern linguistic category applied to the language used in a class of Indian Buddhist texts, such as the Perfection of Wisdom sutras. BHS is classified as a Middle Indic language. It is sometimes called "Buddhist Sanskrit" or "Mixed Sanskrit".

Origin

Buddhist Hybrid Sanskrit writings emerged after the codification in the 4th century BCE of Classical Sanskrit by the scholar Pāṇini. His standardized version of the language that had evolved from the ancient Vedic came to be known as "Sanskrit" (meaning "refined", or "completely formed"). Prior to this, Buddhist teachings are not known to have generally been recorded in the language of the Brahmanical elites. At the time of the Buddha, instruction in it was restricted to members of the twice-born castes. While Gautama Buddha was probably familiar with what is now called Sanskrit, he preferred to teach in local languages. At one point he ruled against translating his teachings into Vedic, saying that to do so would be foolish—as the language of the Vedas, Vedic was by that time an archaic and obsolete language.

After Pāṇini's work, Sanskrit became the pre-eminent language for literature and philosophy in India. Buddhist monks began to adapt the language they used to it, while remaining under the influence of a linguistic tradition stemming from the protocanonical Prakrit of the early oral tradition. While there are widely differing theories regarding the relationship of this language to Pāḷi, it is certain that Pāḷi is much closer to this language than Sanskrit is. According to K.R. Norman, Pāḷi could also be considered a form of BHS. However, Franklin Edgerton states that Pāḷi is in essence a Prakrit.

Relation to Sanskrit and Pāḷi

In many places where BHS differs from Sanskrit it is closer to, or identical with, Pāḷi. However, most extant BHS works were originally written in BHS, rather than being reworkings or translations of already existing works in Pāḷi or other languages. However, earlier works, mostly from the Mahāsāṃghika school, use a form of "mixed Sanskrit" in which the original Prakrit has been incompletely Sanskritised, with the phonetic forms being changed to the Sanskrit versions, but the grammar of Prakrit being retained. For instance, Prakrit bhikkhussa, the possessive singular of bhikkhu (monk, cognate with Sanskrit bhikṣu) is converted not to bhikṣoḥ as in Sanskrit but mechanically changed to bhikṣusya.

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The term owes its usage and definition largely to the scholarship of Franklin Edgerton. Buddhist Hybrid Sanskrit is primarily studied in the modern world in order to study the Buddhist teachings that it records, and to study the development of Indo-Aryan languages. Compared to Pāḷi and Classical Sanskrit, comparatively little study has been made of Buddhist Hybrid Sanskrit, in part because of the fewer available writings, and in part because of the view of some scholars that BHS is not distinct enough from Sanskrit to comprise a separate linguistic category. Edgerton writes that a reader of a Buddhist Hybrid Sanskrit text "will rarely encounter forms or expressions which are definitely ungrammatical, or at least more ungrammatical than, say, the Sanskrit of the epics, which also violates the strict rules of Pāṇini. Yet every paragraph will contain words and turns of expression which, while formally unobjectionable ... would never be used by any non-Buddhist writer."

Edgerton holds that nearly all Buddhist works in Sanskrit, at least until a late period, belong to a continuous and broadly unitary linguistic tradition. The language of these works is separate from the tradition of Brahmanical Sanskrit, and goes back ultimately to a semi-Sanskritized form of the protocanonical Prakrit. The peculiar Buddhist vocabulary of BHS is evidence that BHS is subordinate to a separate linguistic tradition quite separate from standard Sanskrit (Edgerton finds other indications as well). The Buddhist writers who used standard Brahmanical Sanskrit were small in number. This group seems to have been made up of converts who received orthodox Brahmanical training in their youth before converting to Buddhism, such as Asvaghosa.

Many Sanskrit words, or particular uses of Sanskrit words, are recorded only from Buddhist works. Pāḷi shares a large proportion of these words; in Edgerton's view, this seems to prove that most of them belong to the special vocabulary of the protocanonical Buddhist Prakrit.

Buddhist use of Classical Sanskrit

Not all Buddhist usage of Sanskrit was of the hybrid form: some translated works (e.g. by the Sarvāstivādin school) were in classical Sanskrit. There were also later works composed directly in Sanskrit and written in a simpler style than the classical literature, as well as works of kavya in the ornate classical style such as the Buddhacarita.

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